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FRESH ILLUSTRATIONS FROM CURRENT LIFE.

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LOVE'S MAGIC.

(295)

Heb. 6: 10; I Tim. 1: 5; I Pet. 3: 9; Gal. 6: 10.

When little Miss May Rudes appeared one morning before Magistrate Zeller in New York City, as the State Marshal to take "Big Liz" Robinson "The Terror of the Tenderloin," and a giant negress, whom it had taken four policemen to get to the police-station, the magistrate was aghast. Miss Rudes is twenty-five years old, and weighs only 108 pounds. She was not, however, alarmed at the magistrate's description of the ordeal before her. As she went up to the negress, she scowled, but Miss Rudes returned her scowl with a smile. "Lizzie," she said, "I am the officer who has come to take you to Bedford. They say you are bad, but I guess we will get on all right, won't we? You do not intend to make any trouble for me, do you?" She gave a sniff and turned her back, and then twisted her neck around and eyed the young girl. Probably no one had spoken real kindly to her for a long time—perhaps for years. The girl stepped forward and put her hand in hers, not holding her a prisoner, but letting the woman feel that her hand was soft and warm. She saw her dark face grow darker as the blood surged up. She no longer held back, but accompanied the officer quietly out of the room to the hallway where she searched her pockets and brought out an ugly knife. The big prisoner looked half defiant, half sheepish, as the little officer put it away, saying, "You'll not need that, I guess." The woman had no hat, and her clothes were in a very bad condition. The first thing the officer did was to take her to a store where she bought her a hat. The woman's eyes shone bright with satisfaction at the bright colors. On coming out of the store, she held out her wrists expecting to be handcuffed, and had evidently decided to submit gracefully. The girl paid no attention, but walked with her to a car in the Grand Central Station. She was still pouting, but the girl ran on chatting and talking to her in a perfectly natural and kindly way. Finally, the big prisoner's heart was really touched, and suddenly turning to the officer, she seized her hand, and covering it with kisses, exclaimed: "De Lord bless yo', missus, fur I's goin' ter be good. Yo' needn't be 'fraid o' ol' Liz, no more." Love had conquered.

THE TWENTY-THIRD PSALM INCARNATED.

(296)

Micah 6: 8; Matt. 18: 4; Jas. 4: 6.

Dr. Gray, the editor of the "Interior," writing of the late Dr. Arthur Edwards, says that he was once talking with Edwards about a certain distinguished preacher who had been eating too freely of city oats, and was kicking over the traces. Edwards spoke kindly and thoughtfully of him, and remarked, "Oh, well, he will be all right in time. We will pull his hind shoes, and turn him out to grass for a while. We will make a twenty-third Psalm out of him."

THE MAN WHO IS POPULAR WITH CHRIST.

(298)

Matt. 3: 13; I Sam. 15: 22; Phil. 2: 12; Isa. 1: 20.

One cold night a gatekeeper at a railroad station was making every passenger show his ticket before passing through to the train, which provoked considerable grumbling and protesting. Major Whittle, who was on the platform, said to him, "You are a very unpopular man to-night." "I only care to be popular with one man," was the reply, "and that is the superintendent." He might have pleased the passengers, disobeyed orders, and lost his

position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders and rewarded him for faithfulness; and who, if the occasion for such a course ever arose, could discharge him for any act of disobedience, or for neglecting the interests of which he was an employee.

And so it happens that the servant of Christ is often bound to make himself unpopular. There are those who would be glad to have him relax the strictness of his rules, and grant to himself some indulgence which his Master forbids. Nothing could be more unwise than to gain popularity with the world and lose the regard and honor of Jesus Christ through all eternity. The world's fame is a very evanescent thing, but Christ's applause will last forever.

A SONG OF TRUST.

(299)

II Cor. 1:9; Nahum 1:7; Ps. 37:5; II Cor. 10:4.

It is a sweet message which Jean Ingelow sings, and which every one of us needs to emphasize many times in our life.

"I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God appoints.
I will trust in Him,
That He can hold His own; and I will take
His will, above the work He sendeth me,
To be my chiefest good. The glory is not in the task,
But in the doing it for Him."

NEEDLESS SELF-INDULGENCE.

(300)

Luke 9:23; Rom. 6:12; I Cor. 10:23; Matt. 10:38.

Our lives are often enervated by needless self-indulgence. The Rev. Hugh Price Hughes tells a very interesting story, and makes a very sane comment on it in illustration. During his recent visit to Palestine, at one point, when he happened to be riding in the carriage, he had a striking experience. "It was very hot, the sky was cloudless, the road was hard and white. Suddenly a Syrian, staff in hand, passed the carriage. Instantly I thought: 'There, that poor man, with flowing robe and turbaned head and sandaled feet, is dressed just as my Lord was dressed two thousand years ago. When he came up, as he did come up, again and again, from Jericho to Jerusalem, he had to trudge through the heat on foot, as that poor fellow is trudging. And here I am—professedly a disciple of his—riding up this hill in a carriage and pair. How dare I ride where my Lord walked?' He felt it so much that he stopped the driver, got out, and walked the rest of the way to Bethany. Commenting upon his action, Mr. Hughes says: "That sudden impression was neither scriptural nor rational. There is nothing in Christianity that should lead any of us to decline the conveniences of life, provided always that we use for the good of men any energy we conserve. But there was this point of truth in the emotion which filled my heart. We do exceedingly need greater simplicity of life among all who name the name of Christ. We are too self-indulgent and luxurious in these days."

THE GREATEST JEWEL IN THE UNIVERSE.

(301)

I Pet. 2:7; Ps. 62:10; Matt. 6:19; Eccl. 5:10.

The largest diamond in the world is now at the Pan-American Exposition. It weighs 207¾ carats; is canary in color, and as big, and glistens as entrancingly, as a piece of ice in the bottom of a glass. This diamond is nearly twice as large as the famous Kohinoor diamond which belongs to the British Crown. It is also larger than the Orloff diamond, which weighs only 194¾ carats. This splendid diamond was found in Kimberley, South Africa. After it leaves the Exposition, it will probably travel all over Europe, seeking for a purchaser. Usually they go into some crown collection. That is where the owners of the present stone hope it will go after the exposition, and for that reason it will be shown in every city of any size in Europe, in order that the royal families of the world may get a look at it. There is a far more splendid jewel than that within reach of the humblest man or woman in the world. There is no man so poor but he may have in his bosom "the pearl of great price," which will shine in everlasting beauty when all the crown jewels of the world have fallen into dust.

HIGH ASPIRATIONS.

(302)

Mark 12:42; Prov. 28:11; Prov. 14:21; Heb. 13:16.

A gentleman relates overhearing a conversation between a father and his son who is taking the architectural course in a certain university. The father told him that he must study to please the people, if he would succeed in building up a profitable profession. The boy replied, "I can not consent to try to please people who have no artistic knowledge or natural sense of beauty. I would rather be great than be rich. Millionaires there are in plenty, some of them both useless and vulgar. There is wealth enough in this country, and what people now need is to learn how to employ it for themselves and the public. I am willing to be poor all my life if I can do something toward educating the people to high ideals for their homes and public buildings." That young man could not have paid a higher

compliment to his teacher. There is no grander work in the world than to put high ideals into the minds and hearts of young men and women. The youth with high ideals will in the end rise far above the one who has low ones.

THE HEAVENLY VISITOR.

(303)

Ps. 15; Heb. 10: 19-22; Isa. 2: 3.

The visits of some people are a great inspiration to us. Christ is the one friend who can always bring us the comfort, the good cheer, or the inspiration that we need. Rev. J. M. Cavanness has written a little poem beautifully setting forth our need of the daily visits of Jesus Christ.

Wilt thou not visit me?
I need thee in the morning hour,
More than the earth the rain;
My heart's a parched plain,
Without a bud of fruit or flower;
My spirit thirsts for thee.

Wilt thou not visit me?
I need thee in the noon-tide heat;
Life's burdens press me sore;
I scarce can labor more;
O haste thee, Savior, I entreat;
Help, help must come from thee.

Wilt thou not visit me?
The light of day now fast declines,
And in the western sky
Its embers fade and die;
For thee my heart of hearts still pines;
I must abide with thee.

Wilt thou not visit me?
The night of death comes on apace;
O leave me not alone,
My Lord, my life, my own,
Till in the morn I see thy face,
And ever rest with thee.

CHRIST KNOWS HOW TO FEEL FOR US.

(304)

Isa. 22: 4; I John 3: 17; Matt. 10: 42; Luke 15: 20.

Marjo sat on the upper stair listening. Every time a fresh wail reached her ears she groaned softly in loving sympathy. She had her little scalloped handkerchief squeezed together in one hand, and it was quite damp.

"O dear me! I wish he'd been a good boy; then mamma wouldn't have put him to bed, and he wouldn't be feeling so dread'ly," Marjo murmured. "I wish he had been good. Poor Bobby! it hurts in my heart when he cries so."

New reinforced wails drifted out to the stairway. They were growing more heart-rending all the time. Marjo's little mouth corners dropped more and more, and the scalloped handkerchief got still damper.

"Marjorie! Marjorie! why don't you come down and play, dear?" mamma called.

"I guess I can't, mamma; I feel so sorrowful for Bobby!" Marjo called back.

"You musn't feel too bad, dear. Bobby was naughty, and ought to cry."

"Yes'm, I know it," the sweet shaky little voice called down to mamma; "but—but—you see, I have to feel bad. You can't do it well's I can, for I've been there and know how it feels."

How much it meant that Christ came and tasted our human grief for three and thirty years, and was tempted in all points like as we are, so that when we carry to him our sorrows, we know that he has a fellow feeling for us.

THE TEST OF REAL LIFE.

(305)

Matt. 11: 28-30; Luke 7: 13; Exodus 20: 12; Heb. 12: 9.

An old schoolmaster said one day to a minister who had come to examine his school: "I believe the children know the Catechism word for word." "But do they understand it—that is the question?" said the minister. The schoolmaster merely bowed respectfully in reply, and the examination began. A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was requested to explain it.

Instead of trying to do so, he said, almost in a whisper, his face covered with blushes: "Yesterday I showed some strange gentlemen over the hill. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and they gave me some money to buy me shoes. I gave the money to my mother, for she had no shoes either, and I thought I could go bare-foot better than she could."

The boy passed. He had stood the test of life. That is the real test of all our knowledge and our fame.

MAKING CHILDREN STUMBLE.

(306)

Deut. 11: 19; Jer. 31: 15; Prov. 22: 6.

Some stupid person in New York, who deserves severe punishment, recently gave a large, unexploded cartridge, from the military tournament, to some boys. They took it into the back yard of the house in which one of them lived, to experiment with it. After playing with it for some time, the idea of smashing it was broached. One of them held it upright between his feet while the other pounded it with a big stone. There was no effect for a few minutes, so they tried the other end of the cartridge. Afterwards the first blow told. There was an explosion which prostrated the children and shook the house. Several persons ran to the scene, and seeing the condition of the children, called an ambulance, in which they were sent to the hospital. They were all hurt more or less seriously, but it is hoped that all will recover.

Of course, everybody will condemn the cruelty or folly of putting such a dangerous thing into the hands of a child. And yet how frequently a parent or a teacher will, by their example, and influence, lead a child into far more serious danger. It is a terrible thing to so live that children and youth are degraded by our example. Christ uttered no sterner words than when he said, "Whoso shall cause one of these little ones to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the sea."

THE ABIDING TEMPLE.

(307)

John 2: 19-21; I Cor. 6: 19; 2 Cor. 6: 16.

It has recently been discovered that the most famous religious edifice in London—Westminster Abbey—has fallen into decay, so seriously, that one of the pillars had fallen and another one has been prevented from falling only by propping it up. This is a striking illustration of the great truth that change and decay is constantly going on in all the monuments and temples of man's pride and power. Nothing like that can ever happen in the great spiritual temple which Christ is building of living stones. Every human soul is invited to become a pillar in that temple. Christ's promise is: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

"DO IT NOW!"

Ps. 89: 47; Col. 4: 5; I Pet. 1: 17.

In a certain manufacturing establishment there is hung framed and hung underneath every clock in the building this motto, "Do it now!" Horatius Bonar suggests the same thought to us in his little poem, "The Time is Short."

The time is short!	Shake off earth's sloth!
If thou wouldest work for God, it must be now;	Go forth with staff in hand while yet 'tis day;
If thou wouldest win the garland for thy brow,	Set out with girded loins upon the way. Up! linger not!
Redeem the time.	

Fold not thy hands!
What has the pilgrim of the cross and
crown
To do with luxury or couch of down?
On, pilgrim, on!

GOD'S CLOCK.

(309)

Matt. 10: 38; Rev. 12: 11; Jno. 14: 23.

Bishop William Taylor tells an incident of his work in Tasmania. He was talking with an earnest Christian who was greatly troubled because he feared it was not possible for him to obtain the blessing of perfect love. One day Bishop Taylor met him, and said:

"Well, Brother John, how do you prosper?" the man replied: "Oh, Brother Taylor, I don't think I have that perfect love that you were preaching about today; I have been trying to serve God ever since the days of my youth. I have had a hard pull of it; the Lord has been very patient with me, very kind, but I have not been made perfect in love, and I feel very sad about it. I fear the mainspring has been broken."

The bishop replied: "Oh, no, Brother John; the mainspring is not broken, it is run down; it just needs to be wound up, and it will tick on all right."

The brother feelingly said: "O Lord, wind me up."

The bishop replied: "A timekeeper to be wound up has to lie quietly in the hand of the winder; if you will submit yourself wholly to God, and let him take you in hand, he will wind you up all right."

He responded: "Blessed Lord, I do submit; I put my life, my soul, and body into your hands. I want you to have your own way with me and wind me up today." Then he exclaimed: "Why, bless God, He is winding me up; O hallelujah! He has wound me up snug. Now I have got it. I have got the perfect love of God, and I expect to keep on all right now to the end of my life." And he did.

HOW JOHN WESLEY SPOILED THE SERMON.

(310)

Mal. 3: 8; Eph. 5: 2.

A farmer once went to hear John Wesley preach. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor and said: "That man has got something in him; it is admirable preaching."

Wesley reached his second division, "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste, and the farmer rubbed his hands as he thought, "And all this have I been taught from my youth up." What with getting and with hoarding, it seemed to him that "salvation" had come to his house.

But Wesley went on to his third head, which was, "Give all you can." "Oh dear! he has gone and spoiled it all," exclaimed the listener. But getting, without giving, makes only stagnant pools of us.

THE HOLY GHOST LIFE.

(311)

Jno. 14: 17; Jno. 16: 13; Eph. 1: 16.

Dr. O. P. Gifford, in a recent article, gives three very interesting illustrations of how the Holy Ghost may take possession of our lives. Dr. Gifford says:

I have been interested in Dr. Cook's account of a search for the South Pole. He tells about their entry into the Southern seas, and how they crowded themselves in between the ice floes, and that for thirteen months they were absolutely surrendered to the ice floes, which surrounded them for two thousand miles. That is what Jesus Christ did with the Holy Ghost from the baptism to the resurrection. He did not try to make terms with the Spirit, He was driven by the Spirit. He thought and spoke in terms of the Spirit. He surrendered himself to the Holy Spirit, and lived a life entirely surrendered to Him. I could today show you thousands of men in Ladysmith who have surrendered themselves absolutely to a British commander. If those men can surrender themselves to a commander, you can surrender yourself to God. It is theirs but to do and die, and as I can use my fingers to do whatever my thoughts command, so a commander can use those men to do what he pleases. Just so was the absolute surrender of Jesus Christ to the Holy Ghost. He upon whom the Holy Ghost shall abide, he is the Son of God. And He says that He had power to make all children of God who believe in Him. It is a new type of life. Some of you can remember the horse cars which were drawn along our streets by horses, lighted by oil lamps and heated by stoves. Then came the electric cars, and the streets were surrendered to the new power. The old cars were taken away, and today we have a car that can shoot along like a thunderbolt. It requires a new roadbed and a new plant and a new force to be a Christian. Jesus Christ shared His revelation of the Holy Spirit with men. From the day of Pentecost He poured out the Spirit on all men. Why do not all men receive Him? Why is not your life a Holy Ghost life? Why do you shrink from personal service?

WHAT DOES THE CROSS MEAN TO YOU?

(312)

Heb. 9: 15; 1 Tim. 2: 5; Eph. 2: 13-18.

Harriett Kimball has written a striking little poem about the meaning of Calvary to the individual heart.

What does it mean, this wood
So stained with blood;
This tree without a root
That bears such fruit;
This tree without a leaf
So leaved with grief!

What does its height proclaim
Whose height is shame;
Its piteous arms outspread
Where death lies dead;
And in the midst a heart
Cleft wide apart!

Though fool I cannot miss
The meaning, this:
My sin's stupendous price;
His sacrifice;
Where closest friendships end
One friend—my Friend.

STARTED EARLY.

(313)

Isa. 55: 6; Heb. 11: 6; 1 Chron. 22: 19.

Charles M. Schwab, president of the United Steel Corporation, who receives a salary of \$1,000,000, talked for twenty minutes, May 8, to 300 poor boys of the East Side, students in St. George's evening trades school, New York city. The occasion was the commencement exercises of the school. Mr. Schwab said, among other things: "From my long experience, I am led to believe that many boys make the mistake of depending upon influence to obtain for them positions of profit. Go yourself to seek work in life and depend upon your own exertions and merit. Merit must count and merit must win. The boy who depends upon influence is handicapped from the start. Let me advise you all to make an early start in life. The boy with the manual training and the common school education who can start in life at sixteen or seventeen can leave the boy who goes to college till he is twenty or more so far behind in the race that he can never catch up. This, however, does not apply to the professional life. The other day I was at a gathering of forty successful business men—men in industrial and manufacturing business—and the question arose as to how many were college-bred men. Of the forty only two had been graduated from colleges and the rest of the party, thirty-eight in number, had received only common school educations; had started in life as poor boys. So, I say, as parting advice, start early."

This earnest and repeated advice of the brilliant young financier, to the boy that would make a success in business, to "start early," is just as wise and important when applied to the beginning of the Christian career. In a series of studies which I have been making into the causes which led the most distinguished Christians in the world to become followers of Christ, I have been greatly impressed with the fact that nearly all the great Christian workers who have gained world-wide celebrity through their usefulness and blessing to mankind, began the Christian life very early; many of them in infancy. Every preacher in the country should echo Mr. Schwab's exhortation, applying it spiritually—"Start Early!"

(For additional illustrations see pages 560-7.)

GLEANED FROM LIFE.

By FREDERICK BARTON, Author of "Favorite Texts of Famous People."

IF PUMPKINS GREW ON OAKS.

I Cor. 2: 14; I Cor. 1: 25; Mark 7: 37;

Phil. 4: 11. 317

One of these discontented mortals once came in contact with a happy-faced, satisfied Christian. Said he, I think this world is made wrong altogether; if I had been making it I would have constructed and planned things different to the present order. Why? asked the other, how would you have done it? Well, returned the pessimist, for instance, look at that large pumpkin on such a frail vine and that small acorn on such a large tree; that seems inconsistent. If I had been making the world I would have put the pumpkin on the oak and the acorn on the vine. Just then a gust of wind caused an acorn to fall from the oak, striking the grumbler hard on the nose. Now, said the other, smiling, if that had been a pumpkin? The lesson was practical. Let us be contented in all things knowing that we indeed have a wise and judicious Ruler. We can beautify our own lives and brighten those of our neighbors by always looking on the bright side.—Fidelle.

DEATH, A WAY TO LIFE.

Phil. 1: 21; Isa. 26: 19; II Tim. 4: 8;

Luke 16: 22. 318

The following illustration of death was used in a sermon recently by G. W. Huddleston: A Swiss hunter had traveled for miles one day in search of game over the snow-clad mountains until he reached a district where he had not been before. Making his way carefully across a crevasse, he was horrified to find the snow on which he was stepping give way and let him fall some 200 feet. He would have been dashed to pieces but for the snow that fell with him, and that the snow had accumulated at the bottom. He soon dug his way out and began walking around. After circling the precipitous sides he learned that there was nothing but rock walls that could not be climbed on every side. He thought of death by starvation and cold, and again tried to find a way out. Nothing but a small swift-flowing stream entered the place. Following that as far as he could he found where the water filled the whole channel. Almost without hope, he plunged into the rushing, icy waters. When he regained consciousness he found himself on the bank of a stream in the valley of the Chamounix, the sun shining and the birds singing.

ACCOUNT OF EVERY WORD.

Rom. 2: 15; Matt. 12: 36. 319

A gentleman, says Forward, who had purchased a phonograph, with recording as well as repeating apparatus, was preparing some records to entertain his friends. The Lord's Prayer had been impressively repeated for its storing, then the Twenty-third Psalm was given, and then, before further selections could be made, a messenger came with word of the inopportune arrival of a teamster who was

waiting for orders. It was late, and the gentleman was impatient at the interruption, but the unwelcome intruder was soon disposed of, and the work went on. That evening, however, when the company had listened in delight to the beautiful psalm, they were astonished at its ending with this strange addition, "What possessed the stupid fellow to bring a load of coal at this time of night?"

The hasty words are recorded with the kind in our lives and go towards making up our characters, and the expression on our faces.

CHRISTIAN'S CHECK-BOOK. 320

Isa. 55: 7; Ps. 36: 8; Phil. 4: 19; John 14: 14.

A young man was speaking to me about his college days. Among other things, he said that one year his father and mother had gone to Europe and left him over here by himself. "It made me feel big," he said, "for father did handsomely by me. He left me his check-book, with a quantity of blank checks signed. I could fill them in for any sum I wished. I thought it was pretty nice of him. I lived more economically that year than ever I did in my life." It was a pleasant picture of generous trust on the one hand, and of right-minded response to it on the other. You, too, have a Father who has put into your hands a check-book, full of blank checks, signed with his own great name. Let us look at some of them: "Ask and ye shall receive," "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraided not, and it shall be given him," "Open thy mouth wide, and I will fill it," "The Lord will give grace and glory." What return are you making to him for this open-hearted liberality? Surely it merits your most careful appreciation. But, as you plainly see, there is one point of extreme difference between you and the student. The only true way for you to show a high-principled regard for your Father's confidence, is to live each day more expensively than ever before!

MERCY WITHOUT JUSTICE.

Ps. 89: 31; Isa. 3: 11. 321

Judge Hoar was holding a criminal court in Boston, under his first appointment from Gov. Banks, when he had occasion to sentence a burglar to five years' imprisonment at Charlestown for robbing a house in a certain street at the North end. The next year, at the same court, the same man was brought before him for the same offence (a fresh burglary), committed in the same street. He was convicted, and Judge Hoar gave him ten years. Then turning to the clerk he said—it having appeared that the governor had pardoned the man—"Mr. Clerk enter the sentence as ten years unless it shall be deemed necessary by the governor and council that another burglary should be committed on X street before the expiration of that time." And yet there are those who claim that God is too good and

too kind to punish sin, or that a man gets all his hell in this world. If this were true, heaven would be a hell of a place. This may sound startling, but think a moment and you will see the truth.

"THE DEVIL'S GOT ME." 322

Luke 22: 3; I Sam. 16: 14; Acts 13: 10.

A well-to-do old lady living alone in Denver, owns a large cat, weighing some 16 pounds, named Dot. He is a terror to dogs, and recently proved too much for burglars. The lady says: "I could hear the footsteps come up to the top of the stairs, and then a hand went feeling along the wall for the door of my room. Directly he found the door, and then the hand went feeling for the latch, and having found it, turned it and the door opened. I knew well enough what was going on, but I could not move or even scream. I just lay there as though I were dead. I heard the feet begin to move slowly across the floor toward my bed, and soon he was touching the bed. Just at that moment Dot made an awful leap, and I am sure he must have landed square on that man's head, for of all the wild yells that ever came from a mortal throat that was the worst. 'Dick! Dick! come an' help; the devil's got me,' he screamed, and ran for the door. Dot jumped off, but the man must have been blinded with blood, for he missed his footing at the top and fell down the whole flight of stairs. At the bottom Dot pounced on him again, and when his comrade ran to his assistance Dot gave him a taste, and I heard him swear that the whole top of his head was torn off. They went out by the cellar window. I don't know how they found out how everything in the house was situated, and I don't believe they will try it again." The wicked flee when no man pursueth, and when a man is on the devil's business, he knows who to blame it to, if anything unusual happens.

CONSCIENTIOUS DREAMER. 323

Heb. 9: 14; I Tim. 4: 2; Tit. 1: 15; Acts. 23: 1.

A tailor who was dangerously ill had a dream. He saw, fluttering in the air, a piece of cloth of prodigious length, composed of all the cloth he had misappropriated from his customers of a variety of colors. The Angel of Death held this piece of patchwork in one of his hands, and with the other gave the tailor several strokes with a piece of iron. The tailor, awaking in a fright, made a vow, that if he recovered, he would steal no more. He soon recovered. As he was doubtful of himself, he ordered one of his apprentices to put him in mind of his dream whenever he cut out a suit of clothes. The tailor was for some time obedient to the intimations given him by his apprentice; but a nobleman having sent for him to make a coat out of a very rich stuff, his virtue could not resist the temptation. His apprentice put him in mind of his dream, but to no purpose. "I am tired with your talk about the dream," says the tailor; "there was nothing like this in the whole piece that I saw in my dream." Neither would they repent if one were to rise from the dead. And

sin is more often a matter of choice than we think. We charge too much to original sin, and this playing peek-a-boo with one's conscience is so common that not many would be worthy to pick the mote from the tailor's eye.

FOLLOWING BAD EXAMPLE.

II Cor. 3: 18; Rom. 8: 29. 324

A man was going home to his wife and family. It was growing dark. His road from the station was a lonely one, and he was getting along as fast as he could, when he suddenly suspected that a man behind him was following him purposely. From The Columbian we learn the result.

The faster he went, the faster the man went, until they came to a graveyard. "Now," he said to himself, "I'll find if he's after me," and he entered the graveyard.

The man followed him. Vague visions of revolvers and garroters grew upon him. He made a detour of a splendid mausoleum. Still the man was after him, round and round.

At last he turned and faced the fellow, and asked: "What the dickens do you want?"

"What are you following me for?" "Well, sir, do you always go home like this? I am going up to Mr. Brown's house with a parcel, and the porter at the station told me that if I'd follow you I should find the place, as you lived next door. Are you going home at all tonight?"

Are you going to your long home in such a way that you may be followed. Your example is being imitated often by those we do not know. However, trying to follow any one but Christ, will lead one in a round-about way, and sometimes to the abode of dead forms and thought.

ALIVE ONLY TO SELF. 325

Jer. 2: 26; Ps. 115: 17; Rom. 4: 19.

"I cannot account for it," said an old barber in one of the largest shops, "but a razor with which I have shaved a dead man is never good for anything else. I have tried again and again to make it do the regular work of the shop, but it will never do it. I cannot keep an edge on it and it will never do a good job. The last time I made the trial the man put up his hand for me to stop. 'What's the matter with that razor?' he asked. 'Its edge is like ice and it sends cold chills down my back.' 'I don't know,' I said. 'The last man I used it on didn't make any objection.' 'He didn't?' 'No, sir; he was a dead man up on Fifty-third street.' Then the man just looked at me, washed the lather from his face, left the shop, and has never come back."

"What do you do now?" I asked.

"Keep one razor for that class. Every time I use it it does better work than before. But it never comes out of its case in this shop. No, sir, it doesn't."—Plain Dealer.

There are lots of men who make no objection to churches, or to reforms. They are dead to them—dead to everything except themselves and their pleasures, and possibly their families.

BURIED ALIVE OR DEAD?

II Cor. 5: 4; I Tim. 5: 6. 327

"In the summer of 1826, on a close and sultry day, in a church which was excessively crowded, a young priest who was in the act of preaching was suddenly seized with giddiness in the pulpit. The words he was uttering became indistinct; he soon lost the power of speech, and sank down on the floor. He was taken out of the church and carried home. All was thought to be over. Some hours after the funeral bell was tolled and the usual preparation made for interment. His eyesight was gone. But if he could see nothing he could hear, and I need not say that what reached his ears was not calculated to reassure him. The doctor came, examined him, and pronounced him dead; and after the usual inquiries as to his age and the place of his birth, etc., gave permission for his interment next morning. The venerable bishop, in whose cathedral the young priest was preaching when he was seized with the fit, came to his bedside to recite the *De Profundis*. The body was measured for the coffin. Night came on, and you will easily feel how inexpressible was the anguish of the living being in such a situation. At last amid the voices murmuring around him, he distinguished that of one whom he had known from infancy. That voice produced a marvellous effect and a superhuman effort.

"Of what followed I need say no more than that the seemingly dead man stood next day in the same pulpit. The young priest, gentlemen, is the same man who is now speaking before you, and who, more than forty years after that event, implores those in authority not merely to watch vigilantly over the careful execution of the legal prescriptions with regard to interments, but to enact fresh ones in order to prevent the recurrence of irreparable misfortunes."

The narrator of the above was Cardinal Donnet, archbishop of Bordeaux, and it was presented with a petition to the Paris senate for regulations to prevent burying alive.—Our Dumb Animals.

But there is a greater calamity than being buried alive, and that is the burial of one whose body is not dead alone, but whose soul is dead. The one struggles for a few moments, the other struggles forever to break the bands which he has invited Satan to forge upon him.

A CRY THAT WAS NOT HEARD.

328

Prov. 8:17; Jer. 7: 16; Ps. 34:6; Ps. 119: 145.

An aeronaut told the following:

"Take this case that happened at Ogdensburg, N. Y., during an ascension we made there. We had filled the balloon with hydrogen, and were just ready to start when the valve cords that hang down inside the bag from the valve at the top became twisted and drew up out of reach from the basket. In vain I tried to get them free by reaching up with sticks and long-handled things; the cords would not come down, and, of course, no sane man would make an ascension with his

balloon valve beyond control. There was nothing for it but to get inside that great gas bag and undo the tangle with my hands. So I called fifteen or twenty men to catch hold of the netting and pull the balloon down over me until I could reach the valve cords. Then I"—

"Wait a minute," I interrupted. "Were you standing inside the balloon so that you had to breathe hydrogen?"

The professor smiled. "I stood inside the balloon, but I breathed nothing; I held my breath, which is one of the things I have practiced. Before I went inside I told my wife to note the time by her watch, and if I did not come out before one hundred and twenty seconds had passed to have the men drag me out. You see I knew I could hold my breath one hundred and twenty seconds, but no longer.

"Well, we carried out the plan, and I freed the cords in less than my limit of time; and then came the uncanny part of it—at least it seemed so to me. I had read that hydrogen will not transmit sound, but had never tested it. It is true I had at various times taken hydrogen into my lungs, but never had I tried to speak in hydrogen. Now was my chance, and, with all my remaining breath, I shouted as loud as I could inside that balloon. Think of it; there were my wife and the men only a few feet distant, with only the thinnest tissue of silk between us, and a gas that was like nothing. Yet my cry, that would have reached perhaps a half mile in air, could not penetrate that little void. To those outside the balloon it was as if I had not opened my lips. They heard nothing, not even a whisper. I believe you might fire a cannon inside a bag of hydrogen, and no faintest rustle of the discharge would reach your ears. So, you see, a world of hydrogen would be a voiceless world."

Many go on through life, going into the hydrogen of worldliness and selfishness farther and farther, expecting to cry out at the end of their lives and be saved, but if such a life does not drown out all desire to cry out for life, it drowns out the sound of your voice. The atmosphere of selfishness does not voice or sound the cry for spiritual life.

RELIGIONS WITH AND WITHOUT LOVE.

329

Matt. 7: 21; Matt. 25: 41.

A woman sat by a hearthside place,
Reading a book with a pleasant face,
Till a child came up with a childish frown,
And pushing the book, saying: "Put it down."
Then the mother, slapping his curly head,
Said: "Troublesome child, go off to bed!
A great deal of Christ's life I must know
To train you up as a child should go."

And the child went off to bed to cry,
And denounce religion—by and by.

Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up, and jogged her knee,
And said of the book: "Put it down—take me."
Then the mother sighed as she stroked his head,

Saying softly: "I never shall get it read;
But I'll try by loving to learn His will,
And his love into my child instil."

That child went to bed without a sigh,
And will love religion—by and by.
—Ram's Horn.

AFRAID OF "ZEAL." 332

Matt. 23: 15; Ps. 69: 9; Rom. 10: 2.

Theodore Roosevelt told the following story at the 86th annual meeting of the Long Island Bible Society:

Probably some of my hearers remember the old Madison Square Presbyterian Church in New York when it was under the ministry of Dr. Adams, and those of you who remember the Doctor will, I think, agree with me that he was one of those very rare men with whose name one instinctively tends to couple the adjective "saintly." I attended his church when I was a little boy. The good Doctor had a small grandson, and it was accidentally discovered that the little fellow felt a great terror of entering the church when it was vacant. After vain attempts to find out exactly what his reasons were, it happened late one afternoon that the Doctor went to the church with him on some errand. They walked down the aisle together, their steps echoing in the vacant building, the little boy clasping the Doctor's hand and gazing anxiously about. When they reached the pulpit he said, "Grandpa, where is the zeal?" "The what?" asked Dr. Adams. "The zeal," repeated the little boy; "why, don't you know, 'the zeal of thine house hath eaten me up?'" You can imagine the Doctor's astonishment when he found that this sentence had sunk deep into his little grandson's mind as a description of some terrific monster which haunted the inside of churches.

The "zeal" will never eat up some church members. It would be pretty thin picking on their spiritual bones, and many who know what it is are afraid of it.

CHRISTIANS DIFFERENT FROM CHRIST. 333

I Tim. 3: 7.

"What a commentary upon Christianity," remarks the Missionary Review, "is found in the fact that a young Jewess, who had embraced it, has expressed a desire 'to read church history to find out how and when Christians came to be so different from Christ!'"

CAPITAL AND LABOR. 335

Eph. 6: 9; Col. 4: 1.

"If I were a workingman I wouldn't belong to a labor union, because it puts all men of the same class on exactly the same plane. If I were a better man, possessing more ability than the other men, I would want to reap the benefit—I would not want to be put in the poorest class, where the labor unions would put me. If there were five hundred men employed with me on the same work, I would not advance, and would not be able to show

ability over anybody else if I were in such an organization."—Mr. C. M. Schwab, of the U. S. Steel Corporation.

Will Mr. Schwab give a bond, to the amount of his salary for one year (one million dollars, so reported), that if the labor unions shall be dissolved, that wages shall not be reduced and hours of work increased, the money to be given to reorganizing unions in case the agreement is broken? The Master asked once how much is a man better than a sheep. Today it is how much is a man better than a dollar.

A CAPITALIST WITH A HEART.

Matt. 5: 7; Jam. 3: 17. 336

But over against the above, place the statement of Abram Hewitt. This capitalist continues to carry a burden that he is old enough to lay down, rather than that his five hundred employes should suffer loss. If there were more employers like this, labor would learn to trust capital. Mr. Hewitt says:

"Mr. Carnegie has been extremely fortunate. He is at last at liberty, but I am still in prison. I can't get out. At least I can't get out on the terms which I feel it would be honorable to accept. I had a chance some time ago to sell our Trenton works, but the condition was that they should be closed down permanently. This would have thrown about five hundred of our people out of work—people who have been with us for years, and many of whom have bought their own little homes in Trenton. I could not accept such terms, so here I am with the burden yet on my shoulders, and I suppose death alone will relieve me of it."

BOTH SIDES FOOLISH. 337

Luke 2: 14.

The strike at the National Cash Register Company, Dayton, furnishes an example of folly on both sides. One seems to be making an effort to outdo the other. It is well known that this company had done more for its employees than any other in the world. Furnished shower-baths, lockers for changing clothes, restaurant, rest room, libraries, short hours for women, chairs with high backs; made the grounds and factory as beautiful as a home of wealth. They said it paid. They paid union or more than union wages. The money expended in this way amounted to about \$6 per annum per employee, and yet there were employees foolish enough to ask that they have this \$6, as they had no children to go to kindergarten, etc. Two men were discharged and a strike resulted. The factory was shut down for a month or more. It has resumed operations and is open to non-union as well as union men. Employers interested in humanity, who depend upon appreciation as a reward for improvement in this line, will be disappointed. They must do these things because they are just. Man's nature changes slowly. Workingmen have been drinking skimmed milk so long that the cream on the milk of human kindness is too rich; it doesn't digest. It will in time.

NEGLECTED TEXTS.

By G. B. F. HALLOCK, D. D.

THE BEST OF TEACHERS. ✓

"Learn of me." Matt. 11:29. ✓

Nicodemus was right when he said, "Rabbi, we know that thou art a teacher come from God." Christ was a teacher come from God, and he meant to let us all know that he was when he spoke these words of conscious leadership, "Learn of me."

I. *Learn from his devoted consecration* Christ had a work to do and gave himself wholly to it. He was in earnest about it. "Wist ye not that I must be about my Father's business?" "He pleased not himself." "He went about doing good." Learn from his devoted consecration to his work.

II. *Learn from his loving sympathy with the needy.* He was always kind, sympathetic, approachable. Let us learn from him the art of winning souls in a winsome way.

III. *Learn from his habits of prayer.* He began, carried on and followed all his work with prayer. How often we read of his going to the mountains, or the desert places, or alone to pray! If God's own Son felt the need of prayer, how can we poor, weak mortals expect to get along in our work without it?

IV. *Learn from his unwavering faith.* If Christ knew that he should finish the work God had given him to do, if in the darkest hours he was still conscious that the kingdom he was founding was to be an everlasting kingdom, if he knew that the gospel he was proclaiming was destined to conquer the world, then as laborers together with him in the same work have we not reason for faith? Let us sit at the feet of our Great Teacher and learn of him, attend to his words, study his methods, drink in his spirit and share in his faith.

GLORYING IN THE CROSS. ✓

"God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14.

The cross of Christ is the central fact of Christianity. It is our hope. It is our peace. It is our summons to service. In it we glory.

I. In the cross of Christ I glory, in the first place, *because it saved me.* At the foot of the cross I found redemption.

II. In the cross of Christ I glory *because it is the sign of Christ's love.* It tells the fact and the measure of Christ's love.

III. In the cross of Christ I glory *because it is the banner under which complete victory over sin and the world is to be won.* "With the cross of Jesus going on before" I have guidance, leadership and certainty of victory.

IV. In the cross of Christ I glory *because of the light it throws upon the unknown future.* Christ's cross is luminous. It is like a sign in the heavens. It throws a light along the path I am to go, so that even the valley of the shadow of death has no terrors. Therefore, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

✓ THE FORM AND POWER OF GODLINESS.

"Having the form of godliness, but denying the power thereof; from such turn away."

✓ 2 Tim. 3:5.

It is useless to have a mere form of godliness if our lives deny the power thereof.

I. But notice, first, that *godliness has a form.* Used in this sense "godliness" is another word for the Christian religion, or Christianity. It has forms of conception. Rom. 2:20. It has forms of words to express the conception. "Hold fast the form of sound words." It has also forms of worship; and the man who has the form of godliness usually attends some place of religious worship. Godliness takes form also in the practice of moral duties.

II. But notice, secondly, that *godliness has not only a form but a power.* The letters of a word constitute its form, but the meaning of the word is its power. The words which convey the Gospel make up its form; but that which is conveyed is its power. This is true of "godliness," which is preeminently a "power."

1. The power of godliness is the power of truth. It works invisibly, but the man whose soul it enters becomes a new creature in Christ Jesus.

2. The power of godliness is the power of love. The love of God shed abroad in the heart works a mighty change in the life.

3. The power of godliness is the power of faith. Faith is mighty in its operations and makes heroes of men.

4. The power of godliness is the power of the Holy Ghost. Zech. 4:6.

III. But we notice, lastly, that *it is quite possible for persons to have the form of godliness while denying or lacking the power thereof.*

1. For church membership is not religion. "Only the dead who live in this parish are buried here." This sign, we are told, is posted at the entrance of a graveyard in Ireland. We wonder if any inference is intended as to the dead church-members who live in the parish, flourishing on the church-roll, but so far as any spiritual usefulness is concerned, dead.

2. Movement is not life. We are reminded of Ezekiel's vision of the valley of dry bones. It is to be feared that in all our churches there are skeleton Christians, having the form of godliness, but lacking the one essential thing, spiritual life.

3. Appearance is not always reality. Some years ago we heard a great deal about Barnum's Siamese twins. They could move, and breathe, and wink and blink, but on close inspection it was found this was all done artificially. Just so there are wax-work Christians. But life lacking all is lacking. Appearance counts for nothing with God unless real life is there.

4. For God cannot be deceived. It is related that the Queen of Sheba sent two wreaths of roses to Solomon. One was real, the other artificial. She defied him to detect the genuine from the artificial. Solomon at once directed that some bees be brought. Immediately they flew to the real flowers, ignoring the counterfeits. The world may not always see the difference between the real Christian and the artificial one, yet God knows. Let us be true and genuine in our religion.

HOMILETIC DEPARTMENT.

Conducted by REV. JAMES M. GRAY, D. D.

Author of "Synthetic Bible Studies."

I.

RULES OF BIBLICAL INTERPRETATION.

The need of aid in interpreting the Bible is seen when we consider the circumstances under which it was written, and the difficulty of communicating spiritual ideas in human language. The books of the Bible were written "by different authors, of different degrees of cultivation and different habits of mind, at different intervals, in different climes, for different purposes, and to different peoples." On the other hand, spiritual language is usually founded on analogy or resemblance. If God speaks of himself it must be in terms suggested by the operation of our senses, and if he speaks of the unseen world, in terms suggested by the scenes and experiences of the present one. The spiritual is the real, and the material but the shadow or copy of it.

I. The following rules of interpretation, which will be found very simple and very useful for beginners, are condensed from "The Bible Handbook," compiled by Dr Angus:

1. Whether a word is used literally or figuratively its meaning is to be determined first, by the sense in which it is generally employed. That is, the sense in which it is generally employed in the original tongue. Here is where we perceive the need of a good commentary, or Greek-English and Hebrew-English Lexicon, to inform us as to the customary use of the word in those languages.

2. If a word, as generally employed, has more meanings than one, we should accept that which is determined by the sentence in which it is found. This indeed helps us to determine also whether a word is used figuratively or literally, because if the word in its proper sense involves a contradiction or an impossibility it must be regarded as a figure of speech.

3. If other meanings of the word remain, we must inquire which is most consistent with the context as a whole.

4. If the word, the sentence, or the context fail to give the meaning, we must examine the scope or design of the whole book or some large section of the book in which the expression occurs. Sometimes this scope is mentioned in the book itself, sometimes it may be gathered from the circumstances under which the book was written, but most particularly by the repeated reading of the book.

5. If word, sentence, context and scope fail to give the meaning, it is necessary to compare other passages of scripture in other books of the Bible. This is sometimes called the analogy of faith. (Romans xii, 6).

Finally, when other meanings still remain, it is evident that more than one is correct, and that is to be chosen which accords with our best judgment guided and controlled by the Holy Spirit.

II. In addition to single words, these rules are useful in their application to allegories, which include not only parables, symbols and

types, but much also in the Old Testament that is clearly historical. By the latter is meant such features as the experience of the Jews in Egypt, in the desert and in Canaan, prefiguring important spiritual facts in the history of the church and individual Christians. The worship of Israel was typical, and indeed the whole Mosaic dispensation was the shadow of good things to come of which the substance was Christ.

In interpreting allegories, to quote the excellent judgment of Dr. Angus, the great rule is to ascertain the one central truth intended to be conveyed, and explain all the other parts in harmony with it. This central truth must be ascertained in accordance with the rules previously stated, only it is not to be expected that an agreement will be found between the figurative and the real meaning at every point in the allegory. It is sufficient, as he points out, if there be an agreement at but one point, although it is perfectly legitimate to press the comparison until the resemblance refuses to appear without being forced.

There are two cautions in the interpretation of allegorical portions of the Bible vital to be kept in mind. The first concerns facts of history which are being spiritualized; in which case (a) the historical sense should never be destroyed to establish the spiritual, (b), the spiritual meaning should not be sought in the words but in the facts to which they refer, and (c), the application should always be limited to truths of real and practical importance. A careful observance of this caution would keep many from fanciful conceptions of the meaning of revealed truth which, after all, is really a wresting of the scriptures to our own destruction.

The second caution grows out of the first, and would prevent our using allegories of any kind as the primary proofs of Christian doctrine, but only as illustrations or confirmations thereof. The exception to this last remark is where types are sometimes prophetic as well allegoric, in which case, of course, they have all the force of the plainer and more direct statements of truth.

III. In conclusion, a word is to be said about the interpretation of the prophets. The prophetic writings have certain peculiarities with respect to time and also with respect to language. As to time, they sometimes speak of things future as if present, (Isaiah ix, 6; xlii, 1), sometimes as if past (Isaiah lii), and sometimes as if continuous, although long intervals may elapse between them. (Isaiah x-xi, Hosea i, 4; Zechariah ix, 9-10; Joel ii, 28-32, Matthew xxiv. To quote the language of Dr. Angus again, they saw the future in space rather than in time, regarding the perspective instead of the actual distance. This last-named peculiarity of theirs has been designated by "the law of double reference," their language applying to one object by anticipation, and partially, and to another completely. In this case the earlier object becomes a kind of type or representative of the

later one, for a full and interesting discussion of which subject I would refer the reader to Professor Franklin Johnson's "Quotations from the Old Testament in the New."

In view of these peculiarities, certain special rules of interpretation must be observed, for example:

1. The student should ascertain the exact position of the prophet in relation to the age in which he lived, and from whose circumstances his imagery was borrowed. This is frequently stated in the given book, and where such is not the case it can usually be ascertained by a careful reading of its contents in the light of a general knowledge of Israel's history.

2. One should familiarize himself with the general meaning of prophetic language, i. e., the customary application of its figures and symbols, for which purpose the simple Handbook, from which several of these suggestions are borrowed, will be found very valuable for beginners.

3. One should compare each prediction with others on the same topic, and with secular as well as sacred history. As parallel predictions throw light upon one another, so their recorded fulfillments explain predictions yet unfulfilled. The foreview of the history of Anti-Christ is a striking illustration of this. Compare the prophecies in Daniel, II Thessalonians, and Revelation, especially chapters xiii and xvii.

4. One should mark the principles of interpretation sanctioned by the New Testament, in which there is given the meaning of the Old. In a word, the great rule for the interpretation of the Bible is the continual, humble, prayerful reading of the Bible itself. It is wonderful how self-interpretative it is. The man who can say, with Jeremiah, "Thy words were found, and I did eat them," can also always add, with him, "they were unto me the joy and the rejoicing of my heart."

II.

SERMONIC HINTS FOR THE FALL CAMPAIGN.

The Quickening of the Holy Spirit.—Every pastor knows the difficulty of rallying his people after the summer vacation. The clock has run down and has to be wound up again. It were well to resign the key into the hand of the Holy Spirit. The attention of my readers is recalled to the "Hints" recently given for Whitsuntide. Let young pastors familiarize themselves with the biblical teaching about the Holy Spirit as there indicated; let them appropriate Him by faith in all His offices and work; and then thus filled and anointed themselves, let them give the results of their knowledge, and the testimony of their experience to their people. A series of discourses and prayer-meeting talks on this topic at the very beginning of the fall campaign will work wonders, by God's grace.

* * * *

The Power of Prayer.—If we desire the Holy Spirit for ourselves and our people we must seek Him by prayer, (Luke xi. 9-13). He dwells within us as believers in Christ and

does not leave us, (John xiv, 16); but, nevertheless, there is such an experience as the *renewal* of His quickening power in our lives, (Romans xii, 2; Titus iii, 5).

At the beginning of each fall it was the custom of the writer to announce a prayer-meeting for each evening of the week for a fortnight or more. It was not largely attended, but what was lost in quantity was gained in quality. The people who believed in prayer, and knew how to exercise the gift, were present. Those who were really desirous of a revival were present. Results of the right kind always and quickly followed. Attendance at the church services increased, the workers began to rally as of old, plans were put in operation, programs were mapped out, warmth began to be felt again, the regular weekly prayer-meeting took on new life, and in less than a month the summer lapse had been forgotten, except for the freshness and strength which were felt in some quarters on account of it.

Ezra ix and x would be good chapters to use for a formal discourse in bringing about such a revival as this. The sinful and lapsed condition of the people affected him, the leader, first, ix, 1-3; his own humiliation and confession, indicative of a state of revival in his own soul, became contagious, ix, 4; the inner circle thus gathered around him soon grew and multiplied, x, 1-4, and thus the revival came, x, 5-17.

* * * *

The Church Prayer-Meeting.—It is manifest that any real awakening of the church is first shown in, as it is brought about by, the prayer-meeting. To rally the people there is the first duty of the pastor. Perhaps, therefore, one or two discourses on that particular theme would be most desirable. The following excellent and cogent reasons for attending the prayer-meeting are taken from the "Pulpit Treasury," and may be found suggestive in the preparation of such discourses:

"1. It is a weekly family reunion of God's children—where in sweet, personal communion with one another, they bow together around the great family altar and worship God.

"2. It is for the development and culture of our higher and deeper religious nature—wherein we come into closer relationship to one another and to God.

"3. United prayer by the church has the blessed guarantee of Christ's sanction, presence and blessing. 'There am I in the midst of them,' (Matt. 18: 20). Remember Thomas (John 20: 24).

"4. The most fervent and effectual prayer of the Apostles was the united petition they offered with one heart and one voice as one man (Acts 4: 23-31).

"5. The Apostolic Church prevailed in prayer when it met as a body at a stated time and place, and prayed unitedly for a specific object (Acts 12: 5-18).

"6. In the prayer-meeting, as nowhere else, we can mutually unbosom ourselves, confess our faults, tell our troubles, and recount our experiences to confiding friends.

"7. It is the safest and surest preparation

for resisting temptation, maintaining Christian integrity, advancing in holiness, and living an earnest Christian life.

"8. The prayer-meeting is the index and test of church and personal religious life. Measured by this standard are you doing your duty?"

"9. It is pre-eminently the meeting of worship, praise, blessing, thanksgiving and honor to God our heavenly Father.

"10. It is dangerous to neglect the divinely appointed means of grace in any degree, and to totally disregard it, leads to spiritual paralysis and eternal death.

"11. It is your right, your privilege, your duty to yourself, the church, and to God, to be an attendant and worshipper at the prayer-meeting."

* * * *

Literature of the Prayer Life.—This is a good occasion, in connection with the foregoing paragraphs, to call attention to Henry Clay Trumbull's little book, entitled, "Illustrative Answers to Prayer," published by Revell. It costs little, and is worth much to strengthen faith and furnish helpful material for preaching along this line. Though it be a repetition, let me again speak of Andrew Murray's "Ministry of Intercession," and R. A. Torrey's "How to Pray."

* * * *

Highway Gathering or Home Missions.—Matthew xxii, 10, would be a good text to use in urging your people to house to house visitation, and written and oral invitations to the unchurched and unsaved of the community round about them. After explaining the application of the words to the temporary rejection of the Jewish nation and the calling of the Gentiles into fellowship with God through Christ, you could then urge the example of the servants in the parable. Your people call upon strangers who move into their neighborhood for business and social reasons, why not for a higher reason? And if not a call, why not a printed card if nothing more? Urge effort of this kind upon them:

1. *As a Christian duty*—a duty to God and to their fellowmen.

2. *As a personal advantage.*—An advantage in the sense of development and in the sense of reward. The exercise of spiritual gifts develops them, while they that turn many to righteousness shall shine as the stars.

3. *As a political requirement.*—The only certain cure for the social evils and wrongs of the time which threaten the life of the nation, the peace of our homes and the well-being of the church, is "the knowledge of the glory of God in the face of Jesus Christ."

4. *As a denominational obligation.*—There are certain great and fundamental truths for which your denomination stands, and whose propagation is vital to the symmetry of Christian doctrine and practice. They plead for their spread where they are not, and for their cordial support where they are.

* * * *

Foreign Missions.—I have always found that my people were most interested in their home work when they were most interested in foreign work. I would begin urging the

claims of foreign missions on a congregation very early in the fall campaign, if for no loftier reason than the reflex blessing which would be sure to follow. Denominational literature is so prolific on this subject that suggestions in this place would be almost an impertinence. I might mention, however, that the "Missionary Review of the World," edited by A. T. Pierson, D. D., and published by the Funk & Wagnalls Co., is a live, up-to-date interdenominational publication, which, besides current data concerning the history and progress of missions, contains in each number more than one article of a deeply spiritual and quickening character intended to keep the missionary spirit of its readers at white heat. This is what we all very much need in the work.

Dennis' "Cyclopedia of Missions," and Bliss' "Concise History of Missions" are invaluable additions to one's Missionary shelves. The latter, as its title indicates, is small and inexpensive. But, after all, the biographies of missionaries are the best reading in this line. D. L. Leonard's "Missionary Annals of the XIXth century" is good, (published by F. M. Barton, Cleveland). Revell also has gotten out a small library of missionary heroes which not only furnishes stimulating reading for pastors and Christian workers, but material for sermons to awaken a congregation. Announce a series of sermons or talks with the lives of modern missionaries as a basis. What a thrilling story could be furnished by the last martyrdom in China!

III.

HOMILETIC SUGGESTIONS IN EXODUS.

The Morning Glory.—"And in the morning ye shall see the glory of the Lord." xvi, 7, together with verses 13-15. It will not require an unusual degree of genius to make a fresh and interesting, as well as deeply spiritual, discourse from this text, taken in connection with the context indicated above. There is the morning of joy after the night of sorrow, (Psalm xxx), the morning of salvation after the night of sin; the morning of resurrection after the night of death.

The manna which represented the glory of the Lord in this case, typified Jesus Christ (John vi). There are many features of similarity to be noted when we consider the heavenly origin of the manna, its mysterious nature, its appearance, (small, round, white), and its use. It is in the face of Jesus Christ that we behold the glory of the Lord (II Corinthians iv, 6). It was morning when He came into the world to redeem it; it will be a brighter morning still when unto them that look for Him will He appear the second time without sin unto salvation, (Hebrews ix, 28). We shall then behold His glory because we shall be like Him. (John xvii, 24; I John iii, 2).

Dividing the Burden, or Wise Economy of Effort. "This thing is too heavy for thee." xviii, 18. Read carefully the context in this case, verses 13-24. "Wear out, but don't tear out," was the wise counsel given unto me as a young pastor by an overseer in the Lord.

Some of God's servants need a brake as much as others require a spur. I remember the sainted MacGregor once making that remark to me, though he, alas! did not put on the brake in time, but died through overwork, no doubt, at 37! Moses just at this time needed a brake. His health and strength, his time, could be put to better uses for Israel than sitting as a judge of petty sessions. Compare Acts vi. Moses' prospective was too confined.

Of course, the thought applies first to pastors, but secondarily, and conversely, to congregations, as suggesting a division of labor. It is not necessarily a lazy pastor, it may be a very diligent but a very wise one, who does nothing he can get his people to do. Suggestions for the treatment of the text will be found abundant in the context. For example, Verse 18 shows that overwork not only wears out the pastor, but, in a sense, the people also. Such a pastor is in condition to give them his best. Joy, strength, freshness are sapped out of his life because his study and prayer hours are circumscribed. Were his people wise for themselves they would furnish him needed aid. Verse 19 shows how he can be of most benefit to them, since it is in his closet that he accomplishes the greatest results. Coming thence he can best teach them both by precept and example. (See verse 20 also). Verse 21 shows the kind of helpers that

should be provided for the pastor. Compare Acts vi again. Finally, Verse 23 shows that the blessing reaped is felt in two directions, the pastor is strengthened and the people dwell in peace.

God the Burden-Bearer and the Resting Place.—"I bore you on eagles' wings, and brought you unto Myself," xix, 4. The marginal reference to Deuteronomy xxxii, 11, will furnish suggestion here. Any good commentary or work on Natural History will describe the way in which an eagle carries her offspring and trains them to fly by the use of her own wings. Tribulation is often the eagles' wings that bring us to God.

Israel's Birthright.—"A peculiar treasure unto Me," xix, 5. Compare also Verse 6.

1. The title of this birthright—A peculiar treasure.

2. The condition of the birthright—Obedience.

3. The nature of the birthright—A kingdom of priests and a holy nation.

One can show from the prophets that although Israel forfeited this birthright through the rejection of her Messiah, yet, by the grace of God, it is still reserved for her when repentant she shall have returned to Him. Of course, it is competent to employ the text in an accommodated sense to the Christian church of today.

Selections from Joseph Cook's Monday Lectures on Orthodoxy.

WEIGHT OF ROPE—WEIGHT OF HABIT.

Agassiz, wishing to study the glittering interior of an Alpine chasm, allowed himself on one occasion to be lowered into a crevice in a glacier, and remained for some hours at mid-day, at a point hundreds of feet below the surface of the ice. After gratifying his enthusiastic curiosity, he gave the signal to be drawn up. I heard him tell this himself, and he said: "In our haste we had forgotten the weight of the rope. We had calculated the weight of my person, of the basket in which I rode, and of the tackling that was around the basket; but we had forgotten the weight of the rope that sank with me into the chasm. The three men at the summit were not strong enough to draw me back. I had to remain there until one of the party went five miles—two and a half out and two and a half back—to the nearest tree to get wood enough to make a lever, and draw me up." When habit lowers a man into the jaws of the nature of things, it is common, but it is not scientific, to forget the weight of the rope. That weight is a fact in the universe, and the importance of not forgetting it is one of the most haughty and unanswerable teachings of science.

SIN'S ETERNAL LOSS.

Look at the fact, the mathematical certainty, that if you deduct from the experience of a man's holiness for a while, you have deducted something of absolutely measureless value. You have poisoned the possible bliss of that a man is to last some time! It never will stop its course, will it? "There will be no final pain or permanent loss in the universe! Oh, no!" I affirm that you cannot take out of

human history six thousand years, and give them over to your blackest sins, or to your least black, without subtracting from the bliss of the universe; and that this gap is a part of the record of the past; and that you never can fill it up. That gap will exist

"Till the sun is old,

And the stars are cold,

And the leaves of the judgment-book unfold."

(Bayard Taylor's translation of a Persian hymn).

THE BOOK FOR A DYING PILLOW.

Do you know a book that you are willing to put under your head when you lie dying? Very well; that is the best volume for you to study while living. There is but one such book in the world. For one, I have not made up my mind to put under my head, when I lie dying, anything written by Voltaire, or Strauss, or Parker. We are to be scientifically careful when we choose a book for a dying-pillow. If you can tell me what you want for a dying-pillow, I will tell you what you want for a pillar of fire in life; that is, the Bible, spiritually and scientifically understood by being transmuted into deeds. Sentiment is worth nothing until it becomes principle, and principle nothing until it becomes action.

OBEDIENCE ORGAN OF KNOWLEDGE.

At a trial in Salem, Webster said of the argument of his opponent, "Gentlemen of the jury, this man neither alights, nor flies forward; he hovers. Why does he not meet the case?" Our age is full of readers and students who are mere hoverers, who neither fly forward nor alight, and who think the highest

philosophical glory is in never coming to a conclusion. Have you not seen these winged, unresting, spiritual creatures? Reading is of small account unless it is thought to be of no account in comparison with that style of action which makes obedience to truth an organ of spiritual knowledge.

ORIGINAL SIN—MAN WITH BACK TOWARDS GOD.

Now, as to inherited vice and original sin, what amazing superficiality we have heard on that theme! You cut through knot after knot on this topic, if you will take a strong phrase of our American evangelist, and expand it into scientific shape. Indeed, it needs very little expanding. It was meant to be seen at a distance, as the figures of the prophets in the dome of St. Peter's are meant to be looked on at a distance. The pen of Isaiah in that dome is seven feet long; and his eyes, when you are close upon them, are really only bits of stone, rather rough mosaic: but, looked on as they were meant to be, he is the sublime prophet, and awes you as he gazes down from the height. Just so, many of our American evangelist's expressions, when taken by piecemeal, and looked on with the eye of a fly critic, are understood about as well as the buzzing insect in that dome of St. Peter's understands the prophet Isaiah. They were meant to be seen at a distance; and this phrase I for one am willing to adopt, if you will understand it: "Man is born with his back toward God." That is original sin. Will your Shakespeare bear you out in your assertion that a man is born with his face toward God, and ready to say "I will" when the Divine Voice says "I ought?" Will your Milton and Richter and your Carlyle, carry you through, if you undertake to maintain that man is born with his face toward God?

SINCERE EXPERIMENTAL PRAYER.

Who dares try the experiment of prayer in the sense of total and affectionate self-surrender to God? A Boston scholar has lately told the public that a somewhat rough man of affairs in this city, in the presence of an American evangelist, thought he would be manly enough to try the experiment of offering prayer. "But," said the latter, "you must be sincere." "I know very little of this thing," the man replied; "but I am willing to be sincere in one prayer at least." "Very well," said the evangelist, "let us kneel down, here and now, together, and do you say from the depths of your heart, 'God be merciful to me a sinner.'" The merchant did that; and I suppose, from what followed, that he did it in a genuine way. Certain it is that there struck across that man's countenance a beam of light from the sun behind the sun, a peace and an illumination unknown to him before. He rose up, saying, "This is a singular experience. My partner, do you do as I have done and perhaps there will be similar results." The partner was a sceptic; but he knelt and offered the prayer, "God be merciful to me a sinner," and he, too, rose up, smitten across the forehead with the light that falls out of those ancestral spaces from which all souls come, and into which all men haste.

HYPOCRITES.

Yes; but there are hypocrites in the church. I know it. Let Tennyson describe one:
 "With all his conscience and with one eye askew,
 So false, he partly took himself for true;
 Whose pious talk, when most his heart was dry,
 Made wet the crafty crow's-foot round his eye;
 Who never naming God except for gain,
 So never took that useful name in vain;
 Made him his cat's-paw, and the Cross his tool,
 And Christ the bait to trap his dupe and fool;
 Nor deeds of gift, but gifts of grace, he forged,
 And, snake-like, slimed his victim ere he gorged;
 And oft at Bible-meetings, o'er the rest Arising, did his holy, oily best."
 Tennyson's Sea-Dreams.

DARK DAYS FOR CHRISTIANITY.

When Timothy Dwight, soldier poet, and theologian, magnum atque venerabile nomen, began his presidency at Yale college in 1795, the students there were accustomed to name each other after the French atheists. Jefferson, suspected of French principles in both religion and politics, was soon to become the chief magistrate of the nation. The enthusiasm for Lafayette and for Gallican liberty had inclined the heart of our whole people toward France. The atrociously shallow and unclean, but brilliant and audacious Parisian infidelity of the period looked attractive, even to the most talented and scholarly undergraduates. "That was the day," Lyman Beecher writes in his "Autobiography," (vol. i., p. 43), "when boys that dressed flax in the barn read Tom Paine, and believed him. The college church was almost extinct. Most of the students were sceptical, and rowdies were plenty. Wines and liquors were kept in many rooms. Intemperance, profanity, gambling, and licentiousness were common." Lyman Beecher was in Yale college as a student in his third year, when Timothy Dwight came there as president; and now these two men lie not far from each other in the unspeakably precious dust of the New Haven cemetery, at rest until the heavens are no more. At the first communion season after President Dwight's installation, only a single student from the whole membership of the college remained to participate in the service of the eucharist. In all the history of the American Church there has hardly been an hour of greater disaster. The senior class brought before the president a list of questions for discussion, one of them on the inspiration of the Scriptures (Dwight's Theology, Memoir, vol. 1. See also Spark's Life of Dwight). He chose that theme for a written debate, asked the young men to be as thorough as possible on the infidel side, treated them courteously, answered them fairly, delivered for six months from the college pulpit massive courses of thought against infidelity; and from that day it ran into hiding-places in Yale college.

Best Thoughts from the Christian Endeavor Convention.

From Christian Endeavor World and Outlook.

In his address Robert E. Speer told this story: "A couple of ladies came into my office one day last winter, and one of them said, 'Mr. Speer, why will people go away off to Africa and those outlandish places to preach?' Yet that woman wore diamonds that came from the mines of South Africa, and the feathers on her bonnet never came from a bird that flew over a civilized land. If we can go to the ends of the earth for jewels and ornaments, why not go there for souls?"

Dr. Hill told of two lunatics on their way to the asylum falling into conversation.

"What are you crazy about?" the first one asked.

"Well," was the reply, "I went crazy brooding over my losses. What's the trouble with you?"

"Oh, I was a deacon in the church, and I went crazy over the Christian Endeavor Society. I am afraid it will ruin the church."

"Why, man alive! you're not crazy," said the first; "you're a fool."

How little we have done and are doing compared with what we might do! We have sent out men, but we could have sent ten where we have sent one. We have given money to support and equip the workers, but it has too often been a dime rather than a dollar. The drink bill of the United States is \$1,000,000,000 yearly. Its tobacco bill is \$600,000,000. Its candy bill is \$75,000,000. Even its chewing-gum bill is \$25,000,000! But its bill for world-wide missions is a pitiful \$5,000,000! It is time for a great advance. The day is passed when we should be satisfied with digging trenches, defending breastworks or holding forts. In view of the open doors that beckon, of the success that has rewarded the efforts already made, of the needs of the nations that sit in darkness, of the certainty of final victory, of the assurance of his presence who has promised, "Lo, I am with you always, even unto the end of the world."—George Darsie.

Tony, the banana man, has just rung your doorbell. How much do you owe him? Don't feel for your small change; you can't pay what you owe this son of Mark Antony in that coin. The account is too large. Here is the way it stands. His fathers, in the days of Constantine, carried the gospel of Jesus Christ to your fathers in Britain; and so his forefathers made Christian Endeavor possible. What is Christian Endeavor doing to square accounts with Tony, the banana man?—J. F. Cowan.

There is a legend that tells of a beautiful city swallowed up by the waves, and the sailors tell weird stories of how, in stormy times, the spires of the churches are seen in

the waves; and in calm season the sound of the bells is heard. In life this picture holds true of the lives submerged in crime. If you might come to our prisons, you would see faces full of discontent and misery, and another class with contentment written there. These last are members of Christian Endeavor societies, and it surely is but a question of time until this work will extend throughout the prisons of the land.—Frederic A. Wallis.

I'll have nothing of this religion of gush, and mush, and slush, and tush, that counts any faith as good as any other faith, if only it is honestly believed. I believe that fruit depends upon root, that duty is founded in doctrine, and the men who achieve are the men who believe.

Dr. Henson told the story of a church that had turned off its preacher because they did not agree with some of his doctrines. "And how about the new preacher?" a stranger asked the sexton. "Is he sound?" The answer came sadly: "Nothing else."

A force sixteen times as large as Xenophon's famous army is now added to the churches yearly from the ranks of our societies.

Rev. H. W. Pope was urging boldness in speaking about salvation to strangers, and told of the Salvation Army man who asked his neighbor in the street-car, "Is your soul saved?" The stranger looked at him superciliously. "Sir, I'm a theological professor," he sneered. The Salvation Army man didn't know what that was, but he manfully spoke up: "My dear friend, I wouldn't let a little thing like that stand in my way, if I were you!"

Dr. Lyman told an anecdote to explain why he read his address. Two cross-eyed men ran into each other. "Why don't you look where you are going?" growled one. "Why don't you go where you are looking?" growled the other. With his manuscript, Dr. Lyman could look where he was going and go where he was looking.

Some money was brought out and started the second time on its mission of light. A lady gave fifteen dollars, and it went to China. On reaching there the work for which it was designated was blotted out. So the money was returned to this country. Increased to twenty dollars, from here it starts again over the ocean.

I have known Christian folks that behave about their sins like a dog with a bone that keeps digging it up again.

I have known some people who have had too good an experience for their good. They had a blessed experience twenty years ago, and have not had a blessed experience since.

An admirable address on "Personal Work" was given by Howard Pope. He told how the cards, known as silent messengers, can be used by the personal worker. He told this story:

A college friend of mine told me, a little while ago, how he became a Christian. His teacher came along and dropped a note behind him on the seat, so that no one else could see it. He picked it up. It read: "Dear Charles, as you are especially good in mathematics, I want to propound the following problem: 'What shall it profit a man if he gain the whole world, and lose his soul?'" "That word put in that way led me to accept Christ," he said, "and my seatmate, whose name was Ripley, and who was the best mathematician in the class, came out for Christ about a year after, and this was the story he told. He said: 'I accidentally looked over your shoulder, and caught the first line of that note, 'Dear Charles, as you are especially good in mathematics.' It raised all the jealousy in me, for I thought I was a better mathematician than you, and so I was just mean enough to look over your shoulder and read the rest of it. It went like an arrow into my heart, and I was never able to shake it out,' and about a year after he accepted Christ and told what it was that set him thinking."

In all nature there is reiterated the lesson of the gain that comes through loss. The corn of wheat must indeed fall into the ground and die. It must lose its identity as a seed, but the gain of a larger and more beautiful life is the result. The farmer must relinquish to the earth a part of his store of grain, before there can come the harvest. Man must spend muscle and nerve and brain force, if he would win anything in the way of temporal reward. Truly life and death are never very far apart.

"Have you heard the tale of the aloe plant

Away in the sunny clime?

By the patient growth of a hundred years

It reaches its blooming-time.

But the bloom to the plant is a sacrifice.

It blooms but once, and in blooming dies."

Yet every one of the thousand flowers that drop to the earth becomes, in turn, a new life. Here is loss that is gain.

Best Thoughts from the Epworth League Convention, from the Epworth Herald.

The golden rule must supplant the rule of gold.—Bashford.

Not back to Christ, but close to Christ should be our motto.—Monk.

Our business is to hunt up the devil and learn his latest trick.—Scott.

The church must not seek to coddle, but to convert the workingman.—Turk.

The ballot is not a personal asset convertible into personal interest.—Cobbledick.

The magna charta of the temperance war is the total abstinence pledge.—Palmore.

God has in all ages made history by men whose enthusiasm was at a white heat.—Joyce.

To solve the social problem we must do more of our religious work in person, and less by proxy.—Keeney.

The laborer feels that the church caters too much to the man with the gold ring and costly apparel.—Turk.

The crying demand of the hour is for consecrated personality. Money is more plentiful than men.—Pickard.

Christ did not say ye are my orators, my rhetoricians, but ye are my witnesses. Give us more testimony.—De Long.

The state has a right and duty of self-protection from the Sabbath of the beer-garden, and its harvest of lawlessness and anarchy.—Randall.

If there is something in your religion worth having, put it into your faces, set it to music in your homes, go out into the world and laugh it.—C. T. Scott.

The press competes with the courts in prosecuting crime, with the seminaries in educating, with fashion in modifying manners, and with the church as an agent for good or evil.—Buckley.

It is not the work of the minister in the pulpit that forms the golden cord with which Christ will entwine the world; rather it is the kind word and Christian action of each one of us if we are true soldiers of the army of the cross.—Scott.

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Announcements for 1901-1902.

This number completes volume 2 of Current Anecdotes, and a cumulative index for the past eleven months is included in this number. This, in connection with index for the current issue, will make it easy to find any illustration desired. During the past year our list of subscribers has exceeded the 5,000 mark, and has grown during the dull summer months to over 5,500, and we have set our mark for the coming year at 10,000. Whether we reach it or not depends largely on our present subscribers, many of whom have taken considerable trouble to recommend Current Anecdotes to their friends. If each one of our present subscribers, who have been benefited by Current Anecdotes, would mention it to a half-dozen preacher friends personally or by postal card, we would gain our desired haven. But whether we do or not, we shall improve Current Anecdotes every issue.

GRATIFYING APPRECIATION.

Among the many kind words that have been sent us concerning the value of Current Anecdotes, we selected forty-two from thirty-one states, England, Scotland and Canada. Twenty or more used the word "help" or "helpful," and a half-dozen the word "best," or an equivalent. But to be "helpful" to thousands of God's noblemen is no mean thing, and it has not only given pleasure, but has inspired the managing editor to double his efforts in making the paper more "helpful."

THE COMING YEAR.

The Illustrative Department.—After corresponding with several hundred representative subscribers, we learned that while the Homiletic, and the Methods and the Sermon department were appreciated and were used by many, that the illustrative department was of the most help, and, from what our friends say, we believe that the use of our illustrations

means increased attendance, and we are going to put into this department the very best that can be had. In addition to "Fresh Illustrations from Current Life," which will consist of twenty-five or more up-to-date illustrations gathered from a reading that would cost you \$5.00 to \$10.00 a year, we are going to have twenty-five each month of the best illustrations that Russell Conwell, A. T. Pierson, J. Wilbur Chapman, A. C. Dixon, and others, can furnish us. Conwell's illustrations for October are in. Each one is a gem of flashing life, that will open the eyes of some hearers and cut their way deep into the hardened hearts of others.

Another twenty-five will be selected by the managing editor. When you know that these are the cream of some 5,000 or more, enough is said. We have several readers who will go through new books for illustrations.

Our Homiletic Department.—This is a department in which a little will go a great way, providing the little is to the point. Enough outlines will be given to serve the younger preachers, and some space will be given to suggestive thoughts for older preachers. This department is not designed as a crutch, but a vaulting pole.

Methods Department.—We announce a material improvement in this department. Many pastors can fish with a net but are not experts with hook and line. It is now believed that more men will be saved the next ten years by the latter than by the former method. John H. Hunter, of Moody Bible Institute, a specialist, will contribute six brief, readable will be included from time to time. Possibly lessons on personal work. Articles descriptive of church work in churches of all sizes one suggestion from this department will be worth the price of a year's subscription.

Sermon Department.—There will be more variety and probably less of this department, but you will find it as valuable or more so than during the past year. Watch it.

OUR NEW DEPARTMENTS.

Religious Review of Reviews.—Many a minister would like to know what is being done at large by other denominations as well as his own, and in fact what progress the kingdom is making in the world. To meet this need, which is not imaginary, but was created after corresponding with a number of our readers, we have added another regular contributor to our staff, J. Newton Brown, whose capability for this work you will appreciate after reading the October number.

Book Review.—We realize that many a pastor cannot afford to buy all the new books that it would seem he should read, and some that can afford them haven't time to read them. Therefore we are going to give reviews that we think will be a very good substitute for the book. In many cases it will lead to a purchase of the work, which, without the knowledge gained from the Review, would have been regarded as not necessary to your library.

Enlargement. Current Anecdotes will be enlarged to 64 pages any month when it is necessary to do so in order to carry the good things we have for our readers that month.

UNUSUAL.

"How came you to be civilized?"

The heathen wept, wept he,
And eke replied: "The Christian
He got the drop on me!"

—Detroit Journal.

Mamma: "Oh, Georgie! Who opened the canary's cage?"

Georgie: "I did. You told me a little bird was a-whispering to you when I was naughty, so I knew it must be him, as there was no other little bird about. So I opened the cage and the cat's eaten him. That's what he got for telling on me."

Two men were at work on a sewer together. One of them, who was a Christian, spoke to the other about his soul. Just then it became necessary to lift a pipe, and the man who had been speaking of Christianity left his companion to do the lifting alone. The second man stopped a moment. "You say that you are a Christian?" he asked. "Yes." "Then lift!" was the prompt retort.

Might not pastors say, with equal pertinence, to those whose names are on the church roll, "You say that you are Christians? Then lift!"—C. E. World.

While in Kentucky the other day a paper fell into our hands narrating the arrest of a Kentucky moonshiner at his illicit still. Like others of its class this illicit still was hidden away in the woods on the mountain side reached by a narrow trail. When captured, the still was in full blast. The report stated that over the door of this illicit distillery were found these words: "It is but two miles to hell from this still." The scriptures assert that no drunkard can enter heaven. The back door of every saloon opens into hell.

A Scottish minister speaking before the Assembly of the Church of Scotland, told the story of two Perthshire farmers who were discussing the themes (i. e., the benevolent and missionary projects) of the denomination. "I dinna like thae schemes, I dinna ken what the ministers are daein' wi' the siller." "Well," rejoined the other, "there's ae consolation, they'll no dae much harm wi' a' that you or I gie."

"With regard to purgatory," says an old popish writer, "with regard to purgatory, I will not say a great deal; but this much I think,—that the Protestants may go farther, and fare worse."

A gentleman, begging Villiers, the witty Duke of Buckingham, to employ his interest for him at court, added, that he had nobody to depend on but God and his grace. "Then," said the duke, "your condition is desperate: you could not have named any two beings who have less interest at court."

A painter was employed in painting a West India ship in the river, suspended on a stage

under the ship's stern. The captain, who had just got into the boat alongside, for the purpose of going ashore, ordered the boy to let go the painter (the rope which makes fast the boat). The boy instantly went aft, and let go the rope by which the painter's stage was held. The captain, surprised at the boy's delay, cried out, "Blast your eyes, you lazy dog, why don't you let go the painter?" The boy replied, "He's gone, sir, pots and all."

An unfortunate man, miserably afflicted with a hypochondriacal complaint, consulted M. Tronchin, the physician. "You want amusement, sir," said Tronchin to him; "go and see Carlini: he will make you laugh, and will do you more good than anything I can prescribe for you." "Alas, sir," said the patient, "I myself am Carlini."

Two sisters while visiting in Ireland last summer, got into conversation one day with a tenant of their hostess. One of the girls, who is quite stout, had talked with the same tenant before, and this time she asked the old Irishwoman if she would have known them for sisters.

"Well," was the answer, with a smile that would have put the blarney stone itself to blush, "ye look alike; but yer sister's slender, while you, Miss—well, you favor the Quane."

A grim, middle-aged parable, with a meaning in it, tells how the devil was once challenged for seizing upon a young man at the theatre, and how he answered, "I found him upon my ground, and so I took him."

A gentleman who had engaged an intelligent French maid was at work in his library at one end of his house, when it struck him, from certain sounds, that something must be wrong in the drawing-room, at the other end of the house. So he rang his bell, and the maid came.


"What are those cries that I seem to hear in the direction of the drawing-room, Marie?" he asked.

"I do not precisely know, monsieur," she answered. "At one time I sink it is madame who sing, and at anozzer time I am sure it is ze cat and ze dog who fight, monsieur!"

The famous "Thad" Stevens had a colored servant in Washington named Matilda, who one morning smashed a large dish at the buffet. "What have you broken now, you ——— black idiot?" exclaimed her master. Matilda meekly responded: "Tain't de Fo'th Commandment, bress de Lawd!"—San Francisco Argonaut.

A surgeon relates that, as he was standing in front of a hospital tent near where two wounded colored troopers were lying, he heard one of them say as a shrapnel wound past:

"I don't care for dem Mauser bullets, for when you hear one of 'em you know it's done gone past. But I sho'ly would like to know where de cannon is dat shoots dem camp-kittles full o' rocks!"



DEPARTMENT OF METHODS
DEVOTED EXCLUSIVELY TO THE
DISCUSSION OF CHURCH WORK.
 CONDUCTED BY
ELLISON R. COOK.

MOTTO: NOT WHAT BUT HOW

HOW TO MAKE A WORKING CHURCH.

**SUGGESTIVE HINTS, METHODS AND PLANS
 GATHERED FROM VARIOUS SOURCES.**

Sixth Paper—Second Series.

Some years ago Dr. A. T. Pierson said, in a talk to a company of pastors: "A church exists for two grand objects, first, gathering in, and then sending out. Souls are to be saved, and then educated and trained to save others. The work of reaching out after others is called evangelization, i. e., proclaiming the good tidings. Every man or woman who is saved is bound by duty, and should be impelled by privilege, to do as the demoniac of Gadara or Gerasa did, go out and tell, publish what great things the Lord has done for them. See Mark vi.

"To do this work effectively, of bringing the gospel into contact with the unsaved, organization is necessary, which is simply the proper distribution of the working forces. I call the church the working force. We ought to get over calling our own church our 'field'; that is too narrow. 'The field is the world,' and the church is the force to go into that field and work it thoroughly, and completely, and universally. No church can ever be effectively worked and used until there shall be impressed on the people that they must all aim at as perfect an organization as possible, in order to see that to every man and woman is given a share of the work.

Organization brings all elements and workers into systematic order, preparing for all harmonious operation and co-operation. The church, as the body of Christ, is organic—composed of living organs, and all organically one; all its organs have functions and spheres of activity. If the body grows and thrives, it must be in proportion as each member or organ, however minute, or humble, or obscure, or hidden, does its own work in its own sphere, fulfilling its destiny.

"The church needs to get hold and keep hold of this vital truth; there is not to be in the whole body of its membership one idle soul! Every mouth ready to speak, every hand to work, every foot to walk for our Lord. It may be assumed that every true disciple has a mind to work; for a positive unwillingness to do anything for Christ argues

an unrenewed heart and will. Of course, even the most genuine disciple may distrust his own fitness for some particular kind of work, or shrink from many things which others may be disposed to lay upon him as duty; but when a true child of God is persuaded that God calls him to any duty, he gladly responds, knowing that he must have a fitness for it or he would not have been called and chosen to that form of service.

"The great matter then is to reduce work for Christ to such a system as that for all and for each there is a place; or, as Sydney Smith would have said, a hole fitted for every peg, whatever its size or shape. The melancholy fact is that the majority of so-called disciples are not at work for Christ. However busy in domestic concerns or commercial pursuits, in household duties or on farms, or in shops, or in exchange, they are spiritually idle, or at least indolent."

It is with recognition of the principles here so clearly stated, that we make the effort in this Department of Methods to bring to the attention of our readers the best plans of the most successful workers.

We have had a number of plans for organizing a church submitted. Out of them all we select for your consideration this month the plan of Rev. Geo. R. Varney, pastor Walnut Hills Baptist church, Portland, Oregon.

What follows is issued by this aggressive pastor in the form of an eight page booklet, neatly printed and well arranged. They are printed in sufficient quantity to furnish a copy to every member of the church.

That this carefully arranged, well ordered plan will commend itself to many of our readers we are confident, and it will, we are sure, prove helpfully suggestive to all who read it.

PLAN OF GEO. R. VARNEY,

Portland, Ore.

WALNUT HILLS BAPTIST CHURCH.

September 13, 1897.

To the Members of the Walnut Hills Baptist Church,

DEAR BRETHREN: Knowing that you are desirous of advancing Christ's Kingdom in the world, the following plan is laid before you, and you are asked to co-operate with the Advisory Board in its attempt to secure

greater efficiency on the part of each member of our church.

An idle church is dead, or dying. It is an injury to the cause. There are many such in our own denomination. In 1895 it took 19.76 members to bring one soul to Christ, to say nothing of the work of our 27,774 ministers. Something is wrong. Unquestionably the great need is the Holy Spirit; but He uses men. Christ calls none as idlers into His vineyard. Often those who seem to be idle are simply waiting to be put to work; what to do and how to do it are the two questions they need answered. It is believed that the following plan will suggest the answer to the first of these questions. The Training Class will answer the second. Common sense, experience and the Bible teach that the successful churches are those with the largest percentage of steady workers; not spasmodic, easily excited, easily discouraged, but those who keep persistently at it, never relaxing and never discouraged. Such a church we want. With the hearty co-operation of every member this plan will give us such a church, if we remember that the power to run the machinery is from above.

I. The Advisory Board is to have supervision of the work.

II. The Pastor's Cabinet: composed of all officers of the church and societies, together with the chairman of the various committees. A monthly meeting will be held the first Monday of each month, at 7.45 p. m. for conference and reports from the chairmen of committees.

III. The Workers' Training Class, conducted by the pastor, for all who wish to work and win souls. Will meet every Tuesday at 7.45 p. m.

IV. General division of the church and society into departments. These divisions are intended to bind the societies we now have more closely to the church, and to suggest lines of work for every member of the church. "To every man his work." Mark 13: 14. Ask prayerfully "Lord, what wilt thou have me to do?"

1. THE JUNIOR DEPARTMENT.—This is our present Junior B. Y. P. U. Society. Its object is to train the juniors in Christian work and lead them to Christ. The juniors joining this department take the junior pledge, and in addition pledge themselves to distribute literature advertising the church and services, and to do such other work as their leader may suggest. Adults joining the department pledge themselves to take charge of the work if chosen to do so and to seek for opportunity to build up the society.

2. UNITED BOYS BRIGADES DEPARTMENT.—The keynote of this department is "The advancement of Christ's kingdom among boys." Boys joining this department, in addition to the pledge of the Brigade, agree to run errands, help decorate church for special services, and strive to win other boys to lives of "reverence, obedience, discipline and self respect." Adults joining this department pledge themselves to labor with boys or young men who frequent street corners and saloons, and to be watchful to

save "the boys." Young men in business, whose opportunities for work are often accidental and infrequent, have a place here.

3. EVANGELISTIC DEPARTMENT.—The work of this department is to seek out on the field of this church all the families that do not attend church and Sunday School, and make faithful efforts to secure their attendance upon our services. Those joining this department pledge themselves to be missionaries on our home field, making use of tracts and helpful literature as they are furnished from time to time.

4. PERSONAL WORK DEPARTMENT.—This consists of persons who are willing to undertake such personal work as may be assigned them by the chairman, and who will endeavor to do such personal work with individuals as opportunity may offer, both inside the church and outside. The workers will especially seek to keep in touch with the work of the Workers' Training Class, of which class many of them will be members.

5. THE CHURCH SERVICE DEPARTMENT.—The work of this department is to increase the attendance and to add to the interest and effectiveness of our Sunday services, especially the evening service, by a prompt, varied, business-like people's gospel service, by thorough advertising, and especially by personal invitation. The members pledge themselves to furnish, with the pastor, a general order for each evening service; to see, with the Music Committee, that the evening service is provided with appropriate vocal and instrumental music; to see that the services are sufficiently advertised through the newspapers and in such ways as may seem wise, and to make sure, with the Social Department, that the people are made welcome when they come. This is our Men's Club, and every man in the church should be in it.

6. MISSIONARY DEPARTMENT.—The work in this department is to get and impart missionary information; to seek to deepen the interest in our mission prayer meetings, by being present and by taking part; to increase the mission contributions of our church, and to preach, in season and out of season, the gospel of "Go, let go, help go into all the world."

7. PRAYER MEETING DEPARTMENT.—The members of this department pledge themselves to be present, when possible, at every prayer meeting of the church, to invite others, to look up the members who do not attend, to take part as opportunity is given, and to promote by prayer, exhortation, and testimony, the growth of the church in Christian grace and knowledge. They will also see whether cottage prayer meetings cannot be held in destitute parts of our field.

8. TEMPERANCE DEPARTMENT.—The members of this department pledge themselves to abstain from all intoxicating drinks as a beverage, to work for the overthrow of the legalized liquor traffic in state and nation; to do personal work with drinkers, as opportunity offers, and to make our church a power in the temperance cause, remembering that

"drunkards shall not inherit the kingdom of God."

9. **SOCIAL DEPARTMENT.**—This department is to arrange for and superintend the socials of the church, to introduce strangers and others who may attend, and to see that some one is in the vestibule at the beginning and close of every service to welcome strangers, to introduce them to members and to the pastor, and to secure their name and address. Every member pledges himself to try to make strangers want to come again.

10. **SICK DEPARTMENT.**—The work of this department is to assist the pastor, both by getting the names of the sick of our church and community, and by calling on them.

The motto of this department is: "I was sick, and ye visited me. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

11. **SUNDAY SCHOOL DEPARTMENT.**—The members of this department agree to be present at the Sunday School, to invite others to come, and to co-operate heartily with the superintendent in building up our Sunday School, and leading the scholars to Christ.

12. **B. Y. P. U. DEPARTMENT.**—This department is to make more efficient our B. Y. P. U., and to bind it more closely to the church. The members of this department will usually be members of the B. Y. P. U., and will work along lines marked out by the society.

13. **PASTOR'S AID DEPARTMENT.**—This department is composed of the women of the church who wish to aid the pastor in calling, looking after the poor, and in such other ways as he may, from time to time, point out.

14. **W. B. H. M. S. DEPARTMENT.**—This department is to work, as heretofore, to promote the cause of home missions.

15. **W. B. F. M. S. DEPARTMENT.**—The work of this department is to promote the cause of foreign missions.

16. **SYSTEMATIC BENEFICENCE.**—The members of this department pledge themselves to give systematically of their substance, as the Lord shall prosper them, and to strive to increase the contributions of our church for all stated objects, by co-operating heartily with the Finance Committee, and with the Commission on Systematic Beneficence, in any plans they may suggest for developing the beneficence of the church.

Each department shall be under the supervision of a chairman, to be appointed by the Advisory Board, who shall hold office (see exception below) for six months, the terms extending from October to March, and from April to September, inclusive. The president of each society shall be ex-officio the chairman of the department corresponding to his society, his term of office as chairman of the department to be co-extensive with his term of office as president of the society. Each chairman shall report at each monthly meeting of the Pastor's cabinet, work done in his department, and failure to report for two consecutive meetings shall result in his removal from the chairmanship, unless he send another to report for the department.

Let each one at once specify below, the department or departments in which he will work the coming year. Do this by putting a cross before the numbers corresponding to the departments named above.

*MY PLEDGE.

Heartily in sympathy with the plan of the Advisory Board, and wishing to unite with it in its work, I do hereby pledge myself to work specially during the coming year, in the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 departments.

Name

Residence

*Cut off this pledge, sign, and return to the Pastor as soon as possible.

Some Suggestions as to Lecture Courses.

There are very few towns too small for a lecture course. A lecture course is a good thing to entertain and educate the people, and where held in a church it brings in people who never come to church, and they may come again. But no good lecture course can make money the first two or three years, because to provide a good course you should spend all the money securing talent. In towns of 1,000 to 2,000 the churches should combine, and hold the lectures first in one church and then in another. Each church must agree to sell "certain number of tickets." If there is a surplus, then the proportion of the tickets sold over the agreed number should be the basis of division of profits.

A \$50 course for a church of 100 members or more. There should be four lectures or entertainments, and tickets should sell 50 cents for the course, 25 cents for children. Correspond with two or three lecture bureaus, telling them you have \$25, and ask what is the best fill-in they can give you during the season. A fill-in is a man who has a day or two between dates. In this way you can often get a \$50 or a \$100 lecture for \$25. Find a doctor or lawyer, or a clergyman from some adjacent town who has traveled abroad or in this country, and rent a stereopticon, one with acetylene gas light, and rent slides that will fit in with his lecture. Write the McIntosh Stereopticon Co., 35-37 Randolph st., Chicago. Your man will lecture for nothing, but the rent of slides and stereopticon will cost from \$10 to \$20. The third lecture should be given by the pastor of the church, and the fourth could be a local talent concert and entertainment. The talent you secure from the bureau should be strong enough to be fully worth 50 cents charged for the course.

A \$100 course, that is suitable for towns where churches combine, should have five entertainments and two men from the lecture bureau. Reliable lecture bureaus are the Red-path Bureau, Monadnock Bldg., Chicago, Central Lyceum Bureau at Rochester, N. Y., the Inter-State Lecture Bureau of Cincinnati, O., and the Brockway Lecture Bureau of Pittsburg, Pa. If you are interested in a lecture course for the coming winter, drop us a card to that effect and if enough replies are received we will have a good article on the subject in the October number. Address F. M. Barton, Rose Bldg., Cleveland, Ohio.

Funeral Reform.

That reform is needed in the customs which prevail in the conduct of funerals will be universally conceded.

To bring about needed reform there must be agreement and concert of action on the part of ministers of the gospel in the city, or given territory.

The following "Funeral Code," adopted by the Ministers' Union of Burlington, Kansas, impresses us as being a move in the right direction.

The "code" is printed on a neat card and is for general distribution among the members and friends of the several churches:

A FUNERAL CODE.

"Let all things be done decently and in order."—Paul.

To bring about a better understanding of what is proper on occasions of funerals, the following suggestions are kindly offered:

1. That the minister who is to officiate be consulted in regard to the time for service, and that he be furnished with a brief biography of the deceased. Do not choose the hour of church service.

2. That the body lie in state, and the hours be announced so that all who wish may see it, and that the family also take final leave before the services.

3. That not more than three hymns be used and that the scripture lesson, the prayer and the sermon be brief.

4. No person should be expected to uncover the head in the open air, as it greatly endangers the health.

5. Only a brief form of committal and the benediction should be pronounced at the grave, after which the people should immediately depart for their homes. Long waiting at the grave in the hot sun or bleak wind can do the departed no good, but may do the living much harm.

6. Inasmuch as the custom of wearing mourning costumes during a period of time after the obsequies originated with the heathen and does not comport with the Christian doctrine of the future life, we recommend that it be discontinued. "We sorrow not as those who have no hope."

Seeking to harmonize with the best thought and sentiment of the times, and wishing to minister comfort and consolation in the hour of sadness, we are your friends,

Some Pleasing Practical Plans.

For the Prayer Meeting.

Neat cards containing the following matter, explaining the character of the unique service:

A Symposium, on

"What it is to be a Christian."

Twenty-four leading persons have been asked to give in writing their candid answer to the above question. These answers will form the principal part of the address this evening to young people on "The Popular Conception of a Christian."

CONGREGATIONAL CHURCH, SUNDAY, MARCH 24

Restores Eyesight.

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

THE SECRET REVEALED.

There is no need of cutting, drugging or probing the eye for any form of disease, for a new system of treating difficulties of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket battery and is known as "ACTINA;" It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have



been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent

oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benefited by Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J. Reid, St. Augustine, Fla., writes: "Actina removed a cataract from my son's eye." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used 'Actina.'" A party of prominent citizens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful invention. Actina is sent on approval postpaid. If you will send your name and address to the New York and London Electric Association, 929 Walnut st., Dept. V., Kansas City, Mo., you will receive absolutely free, a valuable book, Prof. Wilson's treatise on the Eye and its diseases; also on diseases in general, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors failed.

BANKS' SERMONS.

Vol. II.

INCORPORATED WITH CURRENT ANECDOTES.

No. 9.

Dogs and Angels.

The dogs came and licked his sores.—Luke 16: 21.

The beggar died, and was carried by the angels into Abraham's bosom.—Luke 16: 22.

It seems a far cry from a beggar's pallet at the street gate where the dogs come and lick the sores of the helpless mendicant, to the angels and the heaven which is their home; but Lazarus tested them both to the full. It seems a long leap from the rich man's palace, with its luxury waiting on the slightest desire and servants quick to run on any errand, to the hell of torment, with not even a drop of water to cool the parching tongue, yet Dives ran that full gamut of experience. Surely this is a story of strange contrasts, and despite the horror which its contemplation arouses in the mind, we cannot help but feel that it is a marvelous case of poetic justice. We must agree with Henry Melvill that Dives finds only the just retribution of his selfishness. With wonderful precision the punishment is adapted to the sin. During the life of Lazarus he had lain at the rich man's gate, whence he could behold the pomp and hear the revelry which reigned in the gorgeous mansion, asking only for the crumbs that fell from the table, and seemingly denied even these. But after death the rich man and the beggar are literally made to change places. Dives is placed where he can be a spectator of the happiness of Lazarus, and he desires—but desires in vain—a single drop from those gushing fountains which he sees on the other side of the gulf. You can but observe how accurately Dives has become what Lazarus was and Lazarus has been put in the position of Dives. Lazarus was the beggar, now Dives begs. Lazarus saw, though he did not share, the abundance of Dives; Dives now sees, but only sees, the abundance of Lazarus. Lazarus asked for crumbs and Dives asks for a drop. Crumbs were refused, and now even the drop is withheld. Thus the selfish man is made to feel his selfishness through being placed in the precise position of the poor man whom his selfishness had caused him so cruelly to neglect. It may be thus in regard to every other sin, that the wicked will be so circumstanced in the future that their sins will be forced on their recollection, and thus conscience be kept forever on the alert, forever on the fret; so that every man will feel that every stroke beneath which he writhes is a reflected blow of his own sin rebounding on himself.

No other picture in the Bible sets before us in so graphic a way the awful folly of an immortal soul trying to satisfy itself with merely worldly things. It is a terrible portrayal of that living death in which any man exists who gives himself over solely to business or pleasure and crushes out the higher, the spiritual nature.

LIVING DEATH.

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John Ruskin illustrates the horrible results of a material life which forgets God and immortality and heaven, by recalling the old Scythian custom when the head of a house died. He was dressed in his finest clothes, set in his chariot, and carried about to his friends' houses; and each of them placed him at the head of the table, and all feasted in his presence. Suppose, now, it were offered to you, in plain words, as it is offered to you in dire facts, that you should gain this Scythian honor, gradually, while you yet thought yourself alive. Suppose the offer were this: You shall die slowly; your blood shall daily grow cold, your flesh petrify, your heart beat at last only as a rusted group of iron valves. Your life shall fade from you, but, day by day, your body shall be dressed more gaily, and set in finer chariots, and have more orders on the breast, and, if you wish it, crowns on the head. Men shall bow before it, stare and shout around it, crowd after it up and down the streets, build mansions for it, and feast with it at their table's head; your soul shall stay enough within it to know what they do, and feel the weight of the golden dress on its shoulders, and the furrow of the crown-edge on the skull—no more. Would you take the offer, verbally made by the death angel? No, I am sure you would turn away from it with scorn. Yet how many are grasping at that very thing. It is what every man is seeking who wants success without knowing what life really is, who means by success only that he is to get more money, a finer house, more honors and not more sonship before God, not more soul, more brotherhood toward his fellowmen. "He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace, and the men who have this life in them are the true lords or kings of the earth—they, and they only."

When we get to this point we can understand how Dives and Lazarus, dying at about the same time, each went to his own place. For while they were in this world, Dives, though he lived in a mansion, had the spirit of a beggar; his soul was narrow and mean and selfish, and when the body was destroyed the spirit went to the realm of evil spirits, where it belonged. Lazarus, on the other hand, though he had fallen into dire poverty and his friends—who were not much richer, except that they could use their limbs—could only carry him around and lay him at the gate of one rich man after another, hoping to win compassion,

nevertheless had the soul of an angel. His heart was pure, his soul was large and noble. Lazarus had the spirit of a king, and when the poor afflicted body fell at last into complete dissolution, like a decaying house broken down by the wind, the angels came as a matter of course to escort him to the skies. The truth is, Dives was dead while he lived, but Lazarus had in him the true life that never dies.

The Bible is full of words which lay strong emphasis on this distinction between the life of the body and the life of the soul. "Whoso findeth wisdom," says the writer of the Book of Proverbs, "findeth life." "Thou wilt shew me," says the Psalmist, "the path of life." "Lay hold of life," says St. Paul, "I am come," says Jesus, "that ye might have life, and that ye might have it more abundantly." And still again the Master says, "Enter into life." What is this life which one may enter into, lay hold of, follow, attain; this conception of living and dying which lies like an atmosphere around the whole Bible story? As Dr. Peabody of Harvard University recently said in a vespers address to the students: "It is not simply a pleasant figure of speech by which the facts of the body are transferred to the experiences of the spirit. On the contrary, it is affirmed, not figuratively, but as literal truth, that this way of life which one may choose is life itself." "To be spiritually minded," Paul says, most definitely, "is life, but to be carnally minded is death." Life is not a matter of the lungs or the heart. A man may be living in bodily health and yet he may be in reality a sick man or a dying man; or he may be sick in body as was Lazarus, and yet be full of life. These are earnest questions to put to ourselves tonight: Am I alive or am I dead? How much alive am I? Am I a sick man, a dying man? Behold, there is set before me this day life and death, which do I choose?

Every man and woman must answer this question which we are trying to enforce upon your hearts when we urge you to choose the way of life by surrendering your will to God. It is imperative that you choose life or death. How often the devil deceives men as to which is life and which is death. Sometimes a young man, chafing under the restraints of home, goes like the Prodigal Son to the city, and he says, "I am going to see life." But it is not life that he sees, it is death. He thinks he is at a feast when he gives himself over to self-indulgence and to riotous dissipation; but it is really a funeral. There is a deep and sublime truth in the words which Christ puts on the lips of the old father in the story of the Prodigal—"This, my son, was dead, and is alive again!"

This story teaches us with tremendous realism that we cannot get away from ourselves. If we do not like what we are, we cannot run off and leave ourselves, not even when we die. The only way to remedy the case is to invoke the divine power of God to forgive our sins, purify our hearts, and take out of us that which is evil. Punishment of sin is not an arbitrary thing on the part of God; it is inherent in our very nature.

BACK FROM HELL.

The story is told of a very prominent and wealthy man in a Western city, who was taken sick a few years ago and lost his mind. When he recovered from his sickness he was still a deranged man. He seemed to never know his own wife or children. He forgot all his old friends. For seven long years he was in this unhappy state. One day, while sitting in the room where his daughters were, he sprang from his chair and cried out in great joy, "Thank God, I am out at last!" It would be impossible to describe the scene of that hour. He embraced and kissed his daughters. He wept with joy on the bosom of his wife, and acted exactly as though he had not seen them for many years. At last he said to them, "For seven long years I have been in a burning hell. It was a horrible cavern of lakes and rocks and mountains of fire. I saw millions there, but could find no friend. I was ever burning, yet never consumed; ever dying, yet never dead. No light of the sun shone there, and no smile of God was seen; I thought of the sufferings and death of that blessed Savior, and how I had treated him in my strong young manhood. There was no rest for my soul day or night. I had no hope there. Yet I wandered in madness to find some way of escape. At last, as I stood on the top of a high rock blazing with heat, I saw in the distance a little opening like the light of the sky. I jumped headlong down, and with all my powers made my way towards it. At last I climbed up to it and worked and struggled through; and, blessed be God, here I am again, with my beloved wife and children." This is a terrible suggestion of that fact which must be evident to every one of us, that so long as memory lasts and remorse is possible the human mind and heart of a sinning soul carries all the elements of hell in its own bosom.

The tenderness of God, the divine love of God, which was so great as to give Christ to die to redeem us, cannot save us from this hell which our own nature makes certain unless we forsake our sins and yield ourselves to God. The tenderest chapter in the Bible is the one in which Jesus Christ tells of the certainty of heaven for the pure soul and of eternal sorrow for the wicked.

MERCIFUL JUDGMENT.

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Mark Guy Pearse says that when he was a boy he could not think of the judgment without thinking of the Judge sitting on the great white throne as one who was harsh and hard. But one week there was a case in the county court where he lived that stirred the deep interest of the country. A poor girl was being tried for the murder of a baby that somebody had left with her. Mark's father had some business at the court, and when he came home he told the boy all the story—how the judge had put on the black cap, and how he

could scarcely speak the sentence, his voice was so choked with emotion; how he sank back when it was spoken and buried his face in his hands and sobbed; and how, as the warders came to take her away, the judge said, "Touch her gently, poor thing, poor thing." "Then," says Mr. Pearse, "I knew how Jesus looked when he spoke those words about the judgment."

But though the love of Christ cannot save us from sentence on the judgment day should we continue in sin it can save us now. "Today is the day of salvation." "Today, if ye will hear His voice, harden not your hearts." Today, if you come to Him just as you are, He will not say you nay. No, indeed, He will open His arms to welcome you, and you shall hear His voice tender with sympathy and sweet and musical in divine forgiveness.

The Importance of Keeping Alive the Heroic Spirit in the Republic.

Take heed to your spirit.—Malachi 2: 15.

A truly heroic spirit, thoroughly loyal and devoted to the traditions and principles of the nation, is its most important and valuable resource. Not population or wealth, but the heroic spirit, is the pledge of a nation's future glory. I cannot now recall any nation which has died poor. Nations die rich. They grow heavy and dull and corrupt through luxury and self-indulgence. Nations, like men, get purse-proud, and are tempted by their own success. They get drunken, and debauched, and degraded. History abounds in stories of nations that were strong while they were poor, and while they possessed the heroic spirit; but as wealth and outward material power increased they lost the spirit that had made them great and finally fell an easy prey to nations which in all material elements of power were weaker than themselves. We talk about "the almighty dollar," but it is an irreverent piece of folly. The dollar is not almighty, and it often comes to mean to a nation, as to an individual, an element of weakness.

POOR NATIONS LIVE.

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The glory of America has been its heroic spirit. When we began as a nation we were a very feeble folk. I shall never forget the impression made upon me some years ago when, climbing for the first time to the top of Bunker Hill monument in Boston, I saw those two little cannon, so small that they looked as if I might take one on each shoulder and carry them off, with the printed statement on them that these were the only cannon owned by our forefathers when they began war against the best equipped nation on earth. But they were invincible because of their spirit. They possessed such an unconquerable love of liberty, and were fired by such hatred of oppression, that they could make King George a cup of tea out of three cargoes in Boston harbor and face war and probable death rather than submit to injustice.

The Republic has been held together because of that spirit. When the Civil War broke out leading European politicians gave it as their opinion that that old heroic spirit had evaporated and that the men of the great Northern and Western States cared for nothing except money; that they worshiped the dollar. But when, by the hundred thousand, they left their law offices and their doctor's offices, their pulpits and their stores, their plows and lumber camps and gold mines, and went to the front to give their lives for a united republic. European gazers-on found the Americans cared a good deal more for the eagle on the dollar than they did for the dollar itself. It was that heroic spirit of loyalty to an ideal, loyalty to the thought of a united republic, standing for liberty and progress, that kept all the stars in the flag—a result for which all intelligent men, North or South, East or West, thank God today.

That spirit still lives in the American heart. We had a magnificent exhibition of it at the breaking out of the Spanish-American War. No other cry could have aroused such enthusiasm throughout the country as was awakened by the cry of distress and anguish from Cuba, appealing to America to interfere in behalf of human liberty. The young blood of America surged to the front with an enthusiasm that astonished the civilized world. It was at last revealed that sectional spirit in the United States was really dying out. We saw men of Boston and men of Baltimore; men of New York and men of New Orleans, men of Ohio and men of Georgia, marching side by side, under the same generals, for the same purpose, and the one flag waving over their heads. The Spanish-American War was worth all it cost to America for that one exhibition of a united and loyal gathering about the standards of the mightiest Republic mankind has ever seen.

Now, after having said these things out of a full heart of love and devotion to my country, a heart always loyal to its history, always true to its present, and ever hoping and praying for its future, I feel called to say some honest words of soberness concerning the present duty and outlook. Every epoch has its own needs and its own duties. The only way that we can keep in line with heroic ancestors is to live as they lived, with the dawn of the new day shining on our faces, animated by the same heroic spirit that possessed and inspired them. If we are to be worthy sons and daughters of the men and women who made the Republic possible, we must be sensitive to the call of duty today, and fearless to perform our duty when we see it. Lowell never wrote with clearer insight into the truth of history than when he sang:

DUTY OF PRESENT.

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"Worshippers of light ancestral make the present light a crime;
Was the Mayflower launched by cowards, steered by men behind their time?
Turn those tracks toward Past or Future that make Plymouth Rock sublime?

They were men of present valor, stalwart old iconoclasts,
Unconvinced by axe or gibbet that all virtue was the Past's;
But we make their truth our falsehood, thinking that hath made us free,
Hording it in mouldy parchments, while our tender spirits flee
The rude grasp of that great Impulse which drove them across the sea.

They have rights who dare maintain them; we are traitors to our sires,
Smothering in their holy ashes Freedom's new-lit altar fires;
Shall we make the creed our jailer? Shall we in our haste to slay,
From the tombs of the old prophets steal the funeral lamps away
To light up the martyr-fagots round the prophets of today?

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

The Republic is confronted today with many new problems and new duties, and our future as our past will depend upon the maintenance of the truly heroic spirit. Now that the war which was inaugurated to free Cuba from oppression cruel and long continued is over, and we are settling down to the development of a policy for the control of several millions of human beings in the various islands in the Atlantic and the Pacific that have come to use as a heritage of a war entered into in the noblest spirit of the Republic, we come to great possibilities both for good and for evil. These new lands that have come under our influence give us a great opportunity for advancing our system of free public schools and promoting general intelligence among the people. They open the door for missionaries of religion to carry the Bible and the Gospel of Christ to ignorant multitudes who have been without the uplifting influences of their ennobling faith. They give us a new chance to preach the doctrines of liberty, and to inculcate in the East as in the West the American creed concerning the sacred rights of man. But we must not forget that, on the other hand, they furnish us an opportunity for lowering the standards of the nation to the level of Old World ideas, ideas as fossilized and outgrown as is the cast-off armor one may see in the castles of old feudal lands; ideas against which we ourselves rebelled at the beginning of our national life. We cannot evade the fact that our new possessions, especially those in the Orient, are a great heritage of responsibility. I am not at this time looking at it from the view-point of the people of the Philippines, but from the point of inquiry into its possible effect on the Republic itself. We can make or mar these people who have been providentially thrown under the sphere of our control, but let us not forget that we shall make or mar the whole nation in so doing. Nations as well as individuals must be obedient to the law of Christ that he who would be great must be a great minister, a great servant, to the world. Only the nation that serves and blesses the world proves its right to exist and can expect permanent progress and security. "The way of the transgressor is hard," just as surely in the path of nations as in that of individuals. In our dealing with the Philippines and other island peoples over whom we have thrown our flag we must not forget that with what measure we mete it shall be measured to us again.

And we must not put this warning truth away as some vague thing, some final judgment that will come after awhile. The punishment will be almost immediate, for any unrighteousness in our dealing with them will degrade our own spirit at home and rob us of our real power. America has stood in the thought of the world as a beacon light of liberty, and we cannot take down our light without suffering the consequences. It is impossible for us to treat these millions of people in the islands of the sea as foreign colonies, belonging to us simply by right of purchase, as we might purchase a coaling station, dealing with them simply with reference to American commerce, having an eye only to the end that we shall get money out of them for a few great trusts and corporations, without degrading the spirit of the Republic. So long as the great body of Americans believe and feel that the stars and stripes stand for human liberty, that wherever our flag goes man is honored because he is man; womanhood is sacred, childhood is protected, and the government of the people and for the people and by the people is established and guaranteed, just so long as the great average American class rest in that assurance, the heroic spirit will possess their hearts and our nation with its growing millions will be invincible. But let the feeling pervade the community that we are holding our new possessions for martial glory or for financial gain, that their government is dictated by selfish and soulless trusts and combinations of capital, caring nothing for the intelligence or the morals or the liberty of the people, and you have poisoned the spirit of American manhood. You will soon take the red blood from the veins of the boys who make soldiers when that feeling possesses the land. God pity America if the time ever comes when the commercial spirit shall take the place of the heroic spirit as the characteristic note in our national life.

The one thing that can save us from this loss of the truly heroic spirit is the awakening of the great Christian citizenship of the country to its duty. Leaders, noble, lofty-minded, unselfish, and heaven-inspired, will arise in every emergency of the nation, provided the great mass of our citizenship are earnest and heroic and lofty-minded in their patriotism. National leaders do not make the people. It is the people who make the leaders. Heroic leaders are always the flowering of giant blossoms which spring up from the mass of unknown but heroic souls who are back of them. A David springs forth with his inspired daring and his inspired songs from a people of simple but genuine faith in God. And so in our own history the fiery eloquence of a man like Patrick Henry, the soberer wisdom of Thomas Jefferson and Benjamin Franklin and George Washington, the noble and self-sacrificing heroism of Abraham Lincoln were but the concentrated essence of the spirit of multiplied thousands of men and women of like spirit from whence they sprang. So today when we are praying for great leaders to pilot the Ship of State in the new and intricate channels that lie before her, let us remember that God must make the leaders out of the kind of stuff that is in the nation, made up of men and women such as we are. Henry Ward Beecher once said: "American patriotism must be a household virtue," and we may be sure that unless it is a household virtue, it will not long be a virtue anywhere. As Emerson says, all these questions resolve themselves back in the final analysis to a personal question. To make the Republic safe, each man and woman among us must incarnate in him or herself such elements of justice, such a keen sense of personal responsibility for the government, such a heroic and unselfish attitude toward civic duties, that if every other man and woman in the Republic should live as we do the heroic spirit would survive and the nation continue to stand for the liberty of man and the advancement of intelligence and religion and free government on the earth.

The Book of Wishes.

What wilt thou that I should do unto thee?—Mark 10: 51.

WISHES OF IDLE HEARTS.

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Nathaniel Hawthorne, in "Mosses From an Old Manse," tells the story of a strange intelligence office where a great book was kept, in which the clerk recorded all the wishes of idle hearts, the aspirations of deep hearts, the desperate longings of miserable hearts, and the evil prayers of perverted hearts. One interesting thing about this book was that, while there was an endless diversity of mode and circumstance there was yet a strange similarity in the real groundwork, so that any one page of the volume, whether written in the days before the flood or the yesterday that has just gone by, or to be written on the morrow that is close at hand, or a thousand years hence, might serve as a specimen of the whole. Of course, there were occasionally wild and erratic wishes, like that of the astronomer who recorded a wish to behold the opposite side of the moon, which, unless the system of the firmament be reversed, she can never turn toward the earth. On the same page of the volume was written the wish of a little child to have the stars for playthings.

The great wishes, however, were the same, and were written down over and over again, with endless diversity of statement and circumstance, but always really the same. I am sure it will be profitable to us to consider some of these wishes which the universal experience of mankind shows to be the supreme longings of the heart, especially since it is suggested by our text and confirmed by the entire teaching of Jesus that whatever we really desire, if it is good enough to be true, our divine Lord is willing to bestow upon us.

In Hawthorne's strange book the most ordinary wish, which was written down with wearisome recurrence, was for wealth. Sometimes only for small sums, and then again for vast amounts. The desire for wealth—that is, for abundance, riches, more than we need for immediate use—is, I think, universal among all healthy human souls. No good man, in his senses, likes to go scrimped and starved, having barely enough to get along on, and nothing over to dispense in generous hospitality. God deals generously with everything. His manifestation throughout the entire universe is that of a God who has abundance. He pours forth out of the treasure house of his power, wisdom and beauty, flooding the world with good things. We are God's children, and it is natural for us to desire to have abundance, and God is willing to give it to us, and of the best sort, too. Under the present order of things in the financial world one of the saddest features is the inequality in the possession of wealth. In a perfect world none would use their riches save for the blessing and comfort of their fellows. Sin has brought about all that is uncomfortable and evil in the distribution of material wealth, and, unequal as conditions are today, Christianity is steadily making them better. The world is far better today as a place for the multitudes to live in than it has ever been since the dawn of history. Some one has written:

PRESENT BETTER THAN PAST

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"Oh, the earth is full of sinning
And of trouble and of woe,
But the devil makes an inning
Every time you say it's so,
And the way to set him scowling
And to put him back a pace
Is to stop the stupid growling
And to look things in the face.

"There is much that needs amending
In the present time, no doubt;
There is right that needs defending,
There is wrong needs crushing out,
And we hear the groans and curses
Of the poor who starve and die
While the men with swollen purses
In the place of hearts go by.

"If you glance at history's pages
In all lands and eras known,
You will find the vanished ages
Far more wicked than our own.
As you scan each word and letter
You will realize it more
That the world today is better
Than it ever was before.

"But in spite of all the trouble
That obscures the sun today,
Just remember it was double
In the ages passed away."

But while there is this inequality still among us, the essence of wealth, that for which wealth stands, comfort and respectability, Jesus Christ is able to bestow today upon every sincerely seeking soul. Many men have great wealth, but neither comfort nor respectability; while others have very little of this world's goods and yet are rich in character, rich in those high qualities of heart and soul which give them peace and honor. If a man had his choice it would be infinitely wiser to have the true riches of the spirit than any amount of riches for the body. Earthly riches often take wings and fly away, and their limitations are very sharp and decisive; but the riches of the soul abide and not even death can lay his cold hand upon them. There is no excuse for any of us going without spiritual wealth. The treasure-house of God is inexhaustible and Christ is holding out to us an open hand.

A good second in that wonder-book was the wish for power. That is one of the great longings of the human heart. Every healthy man longs to make his mark in the world. Every sane woman desires to be charming and influential over those about her. It is idle and wicked to try to crucify an honest, intelligent desire for power among men. All civilization, all progress in invention, in arts, in science and religion, are in a high degree due to this tremendous incentive of the soul. This love of power, this hunger for it, is given us by our Father, God, who is all-powerful. And when we are willing to have the best kind of power, we may ask without reserve at the mercy-seat. God is able to bestow upon each one of us a charm and an influence far surpassing anything we have ever known when we are willing to consecrate ourselves to use every ounce of power given us for the blessing of our fellow men. Browning makes Paracelsus say:

"Be sure that God
Ne'er dooms to waste the strength he deigns impart."

When God can trust us with unlimited power He will bestow it upon us. In his early ministry Thomas Chalmers, though an able and eloquent preacher and highly intellectual, found his sermons to be utterly without power over the people. When he was about twenty-nine years old he was stricken with disease and for some time his life was despaired of. On his bed of sickness he received a new religious experience. He thoroughly consecrated himself to the work of the ministry and became a new man. Previous to that illness people said he was more intellectual than pious, but from the time he arose from his sick bed he seemed to realize that he was the mouthpiece of God. He became the most influential preacher in Scotland. The great men of the nation flocked to hear him. Channing, prime minister of the kingdom, was moved to tears, and Wilberforce wrote: "All the world is wild about Dr. Chalmers." God had been able to trust the new Chalmers who had given himself in all humility and abandon to God. Do you long for real powers? Jesus is standing before you saying, "What wilt thou that I should do unto thee?"

Another of the universal wishes, is the wish for love and fellowship. This, too, belongs to every normal and healthy human soul. It is in many ways the sweetest thing that God has given to us. Human love has power beyond all words to describe to comfort and bless the heart.

RIIS' LOVE LETTER.

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Jacob Riis, whom Vice-President Roosevelt has pronounced the most useful citizen of New York City, has been writing his autobiography and in it telling his own love-story. He had been in this country a good while and was very lonely and homesick. He hoped for a letter from the Old World. Every day, when the letter-carrier came up the street, his hopes rose high until he had passed. Years went by, and the letter he longed for never came. Finally, one autumn day, he went to his office and found it lying there. The instant he saw it he knew by the throbbing of his heart what it was. He sat as much as a quarter of an hour staring dumbly at the unopened envelope. Then he arose slowly, put it in his pocket and stumbled homeward, walking as if in a dream. He went up to his room and locked himself in. And there he read that blessed love-letter that became a part of his life, to abide forever with light and joy and thanksgiving. "How much of sunshine," exclaims Riis, "one little letter can contain! Six years seemed all at once the merest breath of time to have waited for it. Toil, hardship, trouble—with that letter in my keep? I laughed out loud at the thought. The sound of my own voice sobered me. I knelt down and prayed long and fervently that I might strive with all my might to deserve the great happiness that had come to me." The stars were long out when his landlord, who had heard his restless walk overhead, knocked to ask if anything was the matter. He saw the light in his face when he opened the door and he took a side-long step, shading his eyes to get a better look, and held out his hand.

"Wish you joy, old man," he said, heartily. "Tell us of it, will you?" And he did.

And Riis declares that the proverb, "All the world loves a lover," he realized in the days that followed, when everybody seemed to understand and the whole world smiled back on him all day long. Only the other day he was lecturing in Chicago when a woman came up and asked if he was the Riis she had traveled with on a Hamburg steamer twenty-five years before, and who was going home to be married. She had never forgotten how happy he was. She and the rest of the passengers held it to be their duty toward him to warn him that "she" might not turn out as nice as he thought she was. The woman looked him all over and said, "I guess we might have spared ourselves the trouble." That is a suggestion of what human love can do for a man or a woman in making all the sorrows and trials of life seem little and insignificant compared to its great blessings. And yet, great and divine as it is, such a love, even at its best, is a small thing in its fullness and richness of blessing when compared to the full revelation of the heart of the divine Saviour to a human soul. When a man or a woman looks upon the Lord Jesus Christ, and sees Him coming from the glory of heaven to suffer and die upon the cross, beholds Him rising from the grave and ascending up on high, interceding in his or her behalf, and says, deep down in the consciousness of the heart, "He did it all for me! For me He bared His back to the smiters! For me He held out His hand to be nailed to the cross. It is to me He offers this undying love! For me He is fitting up heavenly mansions"—the soul that really enters into that love and knows that fellowship has found an experience that no sickness or loss or death can ever interfere with. O, brother, sister, Jesus stands before you tonight inquiring, "What wilt thou that I should do unto thee?"

LOST A JEWEL.

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Then there is the wish for goodness. That is a wish which only God can grant to the man or the woman who has lost it. The saddest part of the story which Hawthorne tells us is concerning a man who came into that strange intelligence office with a downcast look. It was such an aspect as if he had lost the very soul out of his body and had traveled all the world over, searching in the dust of the highways, and along the shady foot-paths, and beneath the leaves of the forest, and among the sands of the seashore, in the hope of recovering it again. With a sad face he came up to the man of intelligence. "I have lost—" he began, and then he paused.

"Yes," said the clerk; "I see that you have lost, but what?"

"I have lost a precious jewel," replied the unfortunate man, "the like of which is not to be found among any prince's treasures. While I possessed it the contemplation of it was my sole and sufficient happiness. No price should have purchased it of me, but it has fallen from my bosom, where I wore it, in my careless wanderings about the city."

After causing the stranger to describe the marks of his lost jewel, the intelligencer opened a drawer where were deposited whatever articles had been picked up in the streets, until the right owners should claim them. It was a strange collection. There were wedding rings, and white roses, and blush roses, and locks of hair, and many of these things were fragrant with perfumes, and perhaps a sweet scent had departed from the lives of their former possessors ever since they had so wilfully or negligently lost them. And in the corner of the drawer was found a great pearl, looking like the soul of celestial purity, congealed and polished.

"There is my jewel—my very pearl!" cried the stranger, almost beside himself with rapture. "It is mine! give it me this moment or I shall perish!"

"I perceive," said the man of intelligence, examining it more closely, "that this is the Pearl of Great Price."

"The very same," answered the stranger. "Judge, then, of my misery at losing it out of my bosom! Restore it to me! I must not live without it an instant longer!"

"Pardon me," rejoined the intelligencer, calmly. "You ask what is beyond my duty. This pearl, as you well know, is held upon a peculiar tenure, and, having once let it escape from your keeping, you have no greater claim to it—nay, not so great—than any other person. I cannot give it back."

Nor could the entreaties of the miserable man, who saw before his eyes the jewel of his life without the power to reclaim it, soften the heart of this stern being, impassive to human sympathy, though exercising such an apparent influence over human forces. Finally the loser of the Pearl of Great Price clutched his hands in his hair and rushed madly forth, with despair in his face.

Hawthorne is true to life in that picture. The lost pearl of goodness cannot be restored again by any earthly power. But, thank God, Jesus Christ is the great restorer of the soul. He is able to make us worthy to wear again the lost pearl of goodness. He has power on earth to forgive sins. He who looked down into the blind but excited and longing face of Bartimæus and inquired, "What wilt thou that I should do unto thee?" knowing that he had power to give him his sight, is standing before you, conscious as you are of your sins, conscious as you are of the wicked habits that you have no power to break, conscious as you are of the loss of moral purity, Christ stands before you knowing that he has the power to break your bondage, to cleanse your heart, to lift from your soul the burden of guilt and cause you to rejoice in a sweet sense of pardon and peace. He is saying to you tonight, "What wilt thou that I should do unto thee?" What will your answer be?

You notice how clearly and strongly Christ puts it. It is not what you wish to do. It is the active aggressive word, "will," which means a wish in action. As some one says, a wish may be but an empty cloud drifting idly by, casting a shadow that bends no blade of grass; willing is a cloud heavy with rain, pouring forth its treasures to refresh the earth. A wish may be but a leaf through which the tree breathes; it rustles, whispers, withers, and is forgotten: a will is the fruit summing up the juices of the tree, the ripening apples that are good for food. You may wish without acting; will is the soul of action. Apply it to yourself tonight. You may say, face to face with this earnest, soul-stirring theme, "I wish I were a Christian," and yet go away and drift farther from God than ever. But, on the other hand, you may act as blind Bartimaeus did. When Christ said to him, "What wilt thou that I should do unto thee?" he immediately responded, "Lord, that I might receive my sight." He went away seeing forever, and so, tonight, if you will respond like that to Christ's inquiry, and say in answer to Christ's question, "Lord, that my sins may be forgiven, that my heart may be cleansed, that my soul may be awakened, that the graces of the Spirit may grow and bloom in my character, that a holy charm may fall upon my life, may be in my every word, making my every footstep a benediction and a blessing." Oh, if that is your prayer tonight, heaven will ring with music over the glory that shall come to your heart!

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Sufficient space to set forth the plans of the "4 C Club" more fully than heretofore has not been at the disposal of the secretary, but we hope to publish a list of new things in October Current Anecdotes which will prove of very great interest to our members especially, and to all our readers as well.

We are anxious indeed to have every aggressive pastor with us. A fee of only fifty cents is all that is asked and we send the "Systematic Visiting Pocket Record" to every one who sends his name with the fifty cents.

Any of the offers hitherto made are still open for your acceptance. Come then with us; you can help us and we will try to do thee good. Address Rev. Ellison R. Cook, Secretary, Washington, Ga.

A student asked the president of Oberlin College if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make yourself. When God wants to make an oak he takes one hundred years, but when he wants to make a squash he takes six months."

ROLL CALL EVENING.

Any movement or service which has for its end the reunion of all the members of a church is to be commended. Rev. W. M. Irwin, pastor of the Presbyterian church, Shelby, Iowa, issues the following most comprehensive little card. It tells the whole story:

ROLL CALL EVENING.

WHEN? June 27th, 7.30 P. M.

WHERE? At the Presbyterian Church.

WHO? Every member of the church and congregation.

FOR WHAT? To respond with Scripture or thought in answer to your name, personally or through another.

WHY? To renew our fidelity to Christ and the Church; to quicken our spiritual lives; to enjoy the Communion of Saints.

AFTERWARDS.—The C. E. Society invites all to spend a social hour with them upon the lawn after the Roll Call Service.

Do not miss it. Have your response ready. Bring a friend.

A SUGGESTION FOR WORKINGMEN'S CHURCH CLUB.

We have tried to reach men by a benefit department. Dues 25 cents a month. Sick benefits \$4 a week. This attracted non-church goers, offset the lodge and gave a natural method for the expression of that fraternal regard so little developed among the members of the church. The leading men of the church all joined. Most of them had no need of the help provided for, but it gave them a brotherly way of helping the poorer members while sick. The Brotherhood, not having hall rent and regalia to pay for, can meet this fraternal need cheaper than any lodge.—G. T. Lemmon, No. Ferrisburg, Vt., in Brotherhood Star.

The clapper complained that the bell was cracked. "It is true," remarked a bystander, "but you cracked it, and if it were not for you no one would know it was cracked, but you proclaim everywhere that crack in the bell."

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They are books that you will buy three times out of five, or we could not afford to make the offer.

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Try it on your prayer meeting this summer.

2. **Synthetic Bible Studies**, by James M. Gray, D. D. A practical commentary on the more important books of the Bible, prepared on a new plan, and commended by the Homiletic Review as "The best that has been presented." Setting forth as it does in a clear and simple way the dispensational relations of the Old and New Testaments, it has revolutionized Bible study and inspired the largest union Bible classes ever known in the history of the church. Some of these have a weekly membership of between one and two thousand. Pastors and people, and young and old are alike enthusiastic over it. If you keep it send..... **\$1.50**

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3. **Hidden Wells of Comfort**, by Louis Albert Banks, D. D. Contains 300 pages and of Dr. Banks best sermons (his other books contain only 30). See list of titles on page 280. List price was \$2.00, but if you keep it send..... **\$1.50**

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